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THE JAPAN CHRISTIAN QUARTERLY

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Out of the knowledge gained from almost half a century of service in this country, the author of this article has distilled this brief but pertinent history of the Christian schools.

Protestant Christian Schools in Japan: A Review of the Past

CHARLES IGLEHART

When in 1854, Japan was opened to the modern world, it had for a millennium cherished letters and learning. Like most other nations of the time, it had no national system of general education. But there were schools of several sorts. In the temple schools (*terakoya*) talented boys were trained, many of them for the priesthood. Most of the 250 clans throughout the Tokugawa era maintained one or more schools for the discipline of young knights in military virtue (*bu-toku*). In the best Confucian tradition, all through Japan's history men versed in ethical philosophy either voluntarily or under government auspices maintained academies (*juku*) with small groups of student-disciples. Japan's total educational facilities for ordinary people, however, were not very great.

The nation was in a state of inner turmoil, and ready for change when Perry's ships opened the ports. Every class was determined to climb, and not least, the emerging middle classes, largely urban, and fed by streams of young *samurai* from the provinces. It was plain that there was much to learn if Japan hoped to survive in the new, strange western-dominated world. Thus many ardent spirits pressed upon the few Westerners they could reach to obtain their secrets. The English language was the pass-word, and for the most part, books would be the medium for the now knowledge and power.

Even before the arrival of the first missionaries, numerous, contacts between students and American and British officers of Government or naval services took place. In both Yokohama and Nagasaki between 1854 and 1859 such groups were studying English books, and probably the English Bible. With the treaties, in the summer of 1859 the first six men, four of them with their wives, came for residence in the specified ports of (or near) Yokohama and Nagasaki. Of these, five—Hepburn, Verbeck, Brown, Williams and Liggins (soon to return in ill-health)—were experienced or potential educators of pronounced ability.

The treaties restricted their activities chiefly to their own homes. But there they put in their time to good effect. Language study with one or more individual Japanese; house-keeping with one or more woman assistants; open doors of welcome for all visitors or inquirers; a gentle warming of neighbor-relationships; a cautious gathering of nearby children in the home for play and friendship: these proved to be the presursors of the Christian Schools. In 1862 the missionary group moved to Yokohama, and settled down to more systematic work. A genuine school began to take form in the Hepburn home, with young James Ballagh assisting. In 1867 Mrs. Hepburn started a school for girls. Something similar was happening in the Verbeck home in Nagasaki, though Verbeck's

conspicuous abilities soon attracted the attention of the central government in Tokyo. For years he served as trusted counsellor in public policy, and as president of the forerunner of the Imperial University, before returning to his mission work. Brown was already demonstrating his skill in what later became theological education. Williams was doing the same. Christian conversion was still strictly illegal, as was Christian teaching. But several conversions had already taken place, and undoubtedly there was some evangelical bootlegging being carried on in these schools-to-be.

The Eighteen-Seventies

This was the decade when things really got under way, and with two schools for girls setting the pace. Miss Kidder of the Dutch Reformed mission took over Mrs. Hepburn's classes, and in 1870 Ferris Jo Gakko made its formal beginning, the oldest of all Christian Schools in Japan today. The same year saw the start of 6-A Jo Gakko (its address in Tsukiji, Tokyo) which was destined to develop into the present Joshi Gakuin. In 1871 a group of Presbyterian women missionaries founded the present Kyoritsu Jo Gakko in Yokohama. Hepburn's incipient school was now entrusted to Carruthers, and Thompson set up shop in Tokyo under the brave name of Tsukiji University (1872). In Yokohama the Brown-Juku took form (1873) with religious teaching openly given. These two schools joined in 1877 to become the Itchi Shingakko, and then the Meiji Gakuin (Tokyo).

The government removed the public proscription boards against Christianity in 1873. Thereafter things moved rapidly. The old missions and schools gathered strength, and new missions arrived and soon started their schools. In Japan all major religious bodies have central establishment (*honzan*). These are temples or monasteries, but they are schools, too. From them come the educated laity and trained clergy; their teacher-scholars set and maintain the intellectual standards of the entire religious community. They play a creative part in every religion. In the mid-seventies the Protestant *honzans* began to be planted; and in almost every case it was with a small theological training school as the core.

In 1874 Williams of the American Episcopal mission founded Rikkyo Gakuin, or St. Paul's, destined to be a great pace-setter for Christian universities in Japan. Aoyama Gakuin traces its lineage back through the Aoyama Jo Gakuin which had its beginning when Miss Schoonmaker of the Methodist Episcopal work started the Kaigan Jo Gakko in Tsukiji the same year. The boys' school began with the Methodist Theological Seminary, Tsukiji, 1879. 1875 saw a historic beginning in the Congregational family when both Doshisha and Kobe Jo Gakko were born. The pre-eminence of Doshisha among all Christian schools in Japan has behind it the dramatic episode of the Kumamoto Yo Gakko, Captain Janes and the famed Kumamoto Band. Davis left his embryo school in Kobe to come to Kyoto and share in Niishima's inspired vision of a Christian university, and within a year the new institution found itself seething with the dynamic energy of the Christian students passed on to it when the Kumamoto project expired. In 1877 Doshisha Jo Gakko was begun.

Women missionaries of the same church group founded the Kobe Jo Gakko, which, beginning with the lower grades, continued to elavate the ceiling as the students grew, until

sixteen years later (1892) it graduated its first class of college women, the first of a continuing series until today—a unique record. Baikwa Jo Gakko (Congregational, Osaka, 1878) was founded by one local Osaka Kumi-ai church under the pastorate of the devoted Paul Sawayama, setting a conspicuous example of financial independence. The Methodists established Kwassui Jo Gakko in Nagasaki (1879) another pioneer, with the first college department for women (though later discontinued). Two Episcopal schools for girls were started: in 1875, Shoin Jo Gakko (Heian Jo Gakuin) in Kyoto, and in 1879, Ei-Sei Jo Gakko (Poole Gakuin in Osaka). The Northern Baptists founded Surugadai Eiwa Jo Gakko (Tokyo, 1875). Of course all these schools were small, but a beginning had been made.

The Eighteen-Eighties

In Japan this was a great time for things Western. Diplomats were courting the foreign governments for liberalizing of the treaties. Also, they wanted to qualify—with their wives—for social intercourse abroad. The people at large were getting over the first shock of contact with the feared and somewhat despised foreigners, and even the alien religion had not been too obstreperous. From opposition, the tides turned toward appreciation of western patterns of life. Christian churches and schools quickly felt the change, and deeply benefited. The accepted Confucian view of women faced the very different one of Christendom, and since the government made no adequate provision for girls' education, progressive families turned to the Christian girl's schools.

During this one decade more than eighteen such schools entered the scene, distributed over the entire country from Sapporo to Nagasaki. Several new denominations, also, established their basic educational center (*honzan*). In Sendai, Tohoku Gakuin and Miyagi Jo Gakko (German Reformed, 1886) started their history of leadership throughout all of Japan north of Tokyo. The Southern Methodists founded Kwansei Gakuin (1889) in Kobe, preceded by their Hiroshima Jo Gakuin (1886), both schools to enter the first rank of importance in mid-Japan. The Nagoya Eiwa Gakuin (1887) followed the Yokohama Eiwa Jo Gakko (1880-present Seibi Gakuen) of the Methodist Protestants. The Northern Methodists established Chinzei Gakuin (Nagasaki, 1881), and three girls' schools, I-Ai Jo Gakko (Hakodate, 1880), Fukuoka Jo Gakko (1885), and Hirosaki Jo Gakko (1886). Three new Northern Presbyterian affiliated schools were: Wilmina Jo Gakko (1884), Hokuriku Jo Gakko, with the first kindergarten in Japan (Niigata, 1885) and Hoku-Sei Jo Gakko (Sapporo, 1887). The Canadian Methodists founded Toyo Eiwa Jo Gakko (Tokyo, 1884), Shizuoka Eiwa Jo Gakko (1887), and Yamanashi Eiwa Jo Gakko (Kofu, 1889). Kinjo Jo Gakko, Nagoya, (So. Presbyterians, 1889), Koran Jo Gakko (Tokyo, 1889, Anglican), Maebashi Jo Gakko (Congregational, 1889) and Matsuyama Shinonome Jo Gakko (Congregational, 1886) made their appearance. The Northern Baptists opened Soshin Jo Gakko (Yokohama, 1886) and the Quakers, Furendo Jo Gakko (Tokyo, 1887).

In Kobe Miss Annie Howe (Congregational) led the way in the Glory Kindergarten with a Training School for workers. This answered to a new-felt need for pre-school education for children, and to the national law providing for such. As in other areas of

education at that time, the private, Christian schools were well ahead of the national educational system. Yet that system was swiftly gathering strength and authority. The Ministry of Education (*Mombusho*) was set up in 1870, paralleling the advent of the first Christian school. From that time on no private school in Japan has been at liberty to make any important policy decisions without the permission or acquiescence of this powerful instrument of government. This necessary articulation with the national system of education has often seemed a handicap to free initiative. Bureaucrats are not noted for daring or speed, and papers can lie interminably on a government desk. Yet over the years, the maintenance of uniformly high standards all over the land, from the lowest grades to the highest, has helped private Christian schools achieve a high level of quality. It would be hard to find a poor one. In the 'eighties the national system took the form it was to maintain until 1946, and at least in the lower grades, it speedily matched the new compulsory education regulations with some sort of school facilities for all the children of the nation.

The pre-emption by the public schools of all children from the ages of six to fourteen was bound to have its effect on private schools; indeed, they were not given permission to operate at this level. So a typical pattern evolved. Following the regulations, boys and girls received their education separately. The Boys' Middle School immediately above the public school eighth grade was a five-year course. For the girls, what was called a Girls' Higher School was a four-year course a few paces behind the Boys' Middle School, but at that time considered a higher education for girls. Here the Christian schools established themselves, and they made a splendid record. The field was quite open, as public higher schools were extremely few, so a good quality of students enrolled. The subjects, academic and cultural, were aimed at a balanced orientation of East and West. Administration was in the hands of men and women, Japanese and foreigners of integrity and kindness. The major campuses had been laid out. People felt the charm of the climate and life of these schools. At the early adolescent age of the pupils, there were many Christian decisions.

The Eighteen-Nineties

Then the friendly tide receded, and during this next decade both the schools and the churches faced a heavy strain. A strong trend toward national consolidation set in. The new Constitution (1889) emphasized the "National Structure", centralized in the Emperor. His will was made explicit in the Rescript of Education (1890) thereafter to become the national scripture, ritually read, taught, and propagated in every school in the nation. The already cooling attitude of the public toward Christian schools was further chilled by the publicity given the "Uchimura Incident". That famous Christian teacher and writer refused to bow before the Rescript in a public ceremony, whereupon Tetsujiro Inoue, Christianity's most formidable opponent, ran the story in a chain of Buddhist papers and published a scathing indictment of Christianity under the title of "Conflict between Education and Religion". Within the Christian circle, too, there were tensions. From Germany the Evangelical Mission came, and Dr. Spinner established Unity Hall, a center for liberal Christianity and critical Biblical studies. Yokoi and Kanamori, of the Kumamoto-Doshisha group, left the

church. In the heat of this period of resurgent nationalism there were strains between churches and their affiliated missions; and within schools rifts appeared. The celebrated "Doshisha Case" simmered and boiled throughout most of this decade, until Okuma the Premier finally virtually ordered the recalcitrant Japanese faculty and trustees to yield to the legal authority of the original founders and the supporters from the West. These were struggles not merely over property, but over basic convictions.

While recounting set-backs mention here may be made of the schools which were planted but which did not survive. There must have been a good many such. The Congregationalists alone once had a boys' school (Toka Gakko) in Sendai, and of girls' schools two in Okayama and one each in Tottori, Kumamoto and Niigata. Did the stout-hearted independents in the Kumi-ai churches reluctantly accept the demise of these schools, rather than receive continued financial assistance from overseas?

The *Mombusho* did not help things by issuing "Instruction Twelve", prohibiting worship and instruction in religion in private schools with national accreditation (1899). This created a critical situation, but the schools faced it resolutely. Two boys' schools (Momoyama and Nagoya) accepted the restrictions, and later reported satisfaction with the plan of religious activities off-campus. All the other schools decided to forego official "designation" by the *Mombusho*, and to wait out the storm. Within a few years the rule was first unenforced and then withdrawn by the government.

Notwithstanding the bumps, the Christian schools moved right along. Their property plants were being filled out; boards of directors were being stabilized with larger numbers of Japanese members, a source of great strength and with steadily growing student bodies the decrease in momentum was scarcely felt. Indeed, it was the churches rather than the schools that suffered the sharpest reactions of this period. The new schools of this period were: Momoyama Chu Gakko (Osaka, Anglican, 1890), Shoto Jo Gakko (Anglican, Kobe, 1892), Matsuyama Night School (now Matsuyama Jo Nan Koto Gakko, 1891), Shokei Jo Gakko (Sendai, No. Baptist, 1892), and Hinomoto Jo Gakko (Himeji, No. Baptist, 1893). By 1900 there were about fifteen training schools for men and women planning to enter the ministry, most of which later underwent change or disappeared in later years.

The Nineteen Hundreds

The successful, easy war with China (1894) merely cleared the desks for the next greater struggle on the Manchurian planes. National strength in unity was the concern of everyone, and the school system was its natural organ. The textbooks in all subjects were standardized; regulations for teachers were fixed in detail. At the heart of the curriculum, especially at the middle school level, was developed the subject of National Ethics (*shushin*), usually reserved for instruction by the principal. It was reinforced by lectures, ritual services, obeisance before the imperial portraits unveiled on special occasions, and by visits to local Shinto shrines. All this, naturally, took a milder form in the girls' schools, where often the teaching of *shushin* was permitted to be Bible study with a broad Christian ethical application.

With the steadily increased prestige of the national schools, the private Christian institutions faced keener and keener competition. In fact they had no alternative to accepting a secondary position, setting their entrance examinations after those of the government schools and enrolling largely students who had not made the grade there. But at this time the *Mombsho* took a step that greatly aided the development of Christian schools. Provision was made for specialized higher schools (*semmon-gakko*)—vocational courses above the middle school, yet not geared to university entrance above. They offered a perfect structure for the development of the higher departments in Christian schools. These already had natural vantages in the English language, so were soon sprouting higher normal courses in the training of English teachers. Also there was a great demand for business courses, and these came to be a common second department. Usually a third one was in arts, which included the educational classification of the ministerial training. Thus the Christian schools for boys found new life for their college departments.

The Disciples mission raised their theological seminary in Tokyo to the Joshi Seigakuin (for girls, Tokyo, 1905) and the Sei Gakuin (for boys, 1906). In Kobe a Southern Methodist training school for women, Seiwa Jo Gakko, was founded (1901), as well as Lambeth Jo Gakko (1902). The Osaka Dendo Gakkan (Free Methodist) was started in 1903. In Tokyo a memorable innovation in theological education was made when Uemura left his teaching at Meiji Gakuin and founded the Tokyo Shingakusha. It was to become the most influential single theological center, both for teaching and for creative writing, in all Japan.

The Nineteen-Tens

Truly an eventful period in Japanese and world history, this decade saw the closing of the great age of Meiji, the coming of Taisho and the regency of the Crown Prince. World War swept Japan into the center of the world's power situation, where her military power was recognized, but not her cultural, spiritual or even human equality with the West. Disillusionment was mingled with a sense of isolation to augment her strong national determination to be strong and unified for her own struggle of the future.

Now the *Mombsho* changed direction with respect to religion in the schools. Following the unprecedented "Thee Religions Conference" of 1912, in which the Vice Home Ministry called together representatives of Shinto, Buddhism and Christianity to enlist their support, the Ministry of Education gave positive encouragement to the supplementing of the *shushin* curriculum with religious instruction. By the law of averages the preponderance of such voluntary religious service would be rendered by Buddhist priests. Yet Christian teachers and writers were not only given freedom to exercise their influence in the Christian schools, but were also in demand for public lecturing in government schools.

The prestige thus given Christian schools led to increased student enrollments and to a more relaxed attitude toward public opinion on their part. Yet on the other side of the balance-sheet there was a closer supervision of school activities with relation to the training for citizenship. It continued to be true that the boys' schools bore the brunt of the national education pressures, while the girls' schools were still comparatively free from outside inter-

ference. With many problems of public relationships and policy to be faced, the schools felt the need for systematic counselling and mutual support. To meet this need the National Christian Educational Association was formed. It has ever since provided an efficient clearing-house for the affairs of common interest to the Christian schools.

In this decade some important entries of new schools may be noted. The United Lutheran mission established Kyushu Gakuin (Kumamoto, 1910). The Southern Baptist mission launched their central educational institution, Sei-Nan Gakuin (Fukuoka, 1916). The Northern Baptist mission, after many years of changing educational projects both for middle school and higher ministerial training in Yokohama and Tokyo, planted their *honzan*, Kwanto Gakuin (Yokohama, 1919) with its Chu Gakko. From this beginning it has steadily grown into its present place of large influence as a university. Presbyterian schools for girls at Yamaguchi and Hiroshima were united to form Baiko Jo Gakko (Shimonoseki, 1914). In 1917 the first Open Air School (Rinkan Gakko) was held.

A noteworthy event was the formation of the Tokyo Woman's Christian College in Tokyo (1918), with six different denominational boards of missions overseas supporting it. This first educational project to cross the borders of a single denominational family was in a sense an outcome of the failure to create a union Christian university.

The Nineteen-Twenties

This was, indeed, the decade of "rapid social change". Following the first world war the western nations were torn between emotional commitment to a bright new world of peace, and a heightened national, industrial and cultural competition. Japan shared all this, but was also bound to react to such western influences. Furthermore China had come awake, and during this period was entering seriously upon her own revolution, ready aggressively to resist every move of expansion on the part of Japan. The mutually contradicting secret treaties over the spoils of the war, made by the western powers with Japan and China respectively rendered conflict almost inevitable. Yet, for most of the decade the world was granted the last relaxed interlude before the catastrophe that was to come.

The Christian schools continued to grow. Increasingly they were coming under the administration the Japanese nationals, especially in the case of the boys' schools. Boards of Trustees were rooting more deeply in Japanese life. Alumni had by now become numerous, and some of them were people of influence. A few had become wealthy and made generous gifts to their alma mater. It was a fruitful time for the schools.

The Kwanto Earthquake (1923) destroyed most of the school plants in the Tokyo—Yokohama region, but denominational loyalties sprang into action, and within a few months, by generous offerings in the churches overseas, the losses were made good. In the long run it was the schools that lost and rebuilt their plants that were the gainers by the disaster. One by one the older schools were celebrating their half century anniversaries. The evangelist S. Kimura held services in both Doshisha and Baika, in which large numbers of student decisions were registered. There was a broad wave of international peace sentiment in Japan, and the schools were seed-plots for this, with their English-speaking societies, popular

oratorical contests and pen-pal correspondence abroad.

All through the modern period Christian men and women have taught and exerted an influence in non-christian schools. For years the YMCA recruited and brought over young men for service in government schools—over two hundred in all. Also student Christian centers on or adjacent to schools have rendered splendid auxiliary service to Christian institutions. In Tokyo, Benninghoff at Waseda University, the Canadian Methodists at the Chuo Kwaido near the Imperial University, Walser near Keio University, Brumbaugh at Shinanomachi, and in Koke, Roy Smith, with others in other places all carried the Christian witness beyond the range of the church schools.

The first Oral School for the Deaf (Nihon Rowa Gakko, Tokyo) was founded in 1920, as were girls' schools at Sei-nan (Kokura, 1922) and Kumamoto Gakuin (1926). In Hirosaki, Aomori Prefecture, an ancient clan school, To-O Gi-Juku, was in 1922 reopend as a Christian School, aided by the Methodist church. Palmore Joshi Ei-Gakuin (now Kei-Mei Jo Gakuin, Kobe) was established in 1924. In 1929 Miss M. Kawai founded the Kei-Sen Jo Gakko which soon took its place in the splendid tradition of the Miss Tsuda's School, the Jiyu Gakuen of Mrs. Hani, and other independent Christian schools of wide influence. In 1927 the first annual Summer School under the auspices of the National Educational Association was held in Gotemba with D. Tagawa in charge.

The Nineteen-Thirties

Japan was by now in the rapids. In Manchuria the die had been cast, it was no longer an adventure, it was now a life-or-death struggle. At home the various power groups maneuvered for control, using both duplicity and violence freely. In the midst of this the schools pursued their way. It was not a time for new schools, and with the exception of the Omi College for working girls, (1933) and the Shimizu Joshi Gakuen (1933) few if any were started. In ministerial training the theological department of Meiji Gakuin and the Tokyo Shingakusha of Uemura jointed to become the Nihon Shingakko.

For the direction of all schools the *Mombsho* issued the "Basic Principles of the National Structure" (*Kokutai no Hongi*, 1935). The textbooks in Japanese history, as indeed those of most subjects in the school system, had been rewritten in terms of the extreme Fascism that was sweeping the nation. Retired or even active military officers patrolled faculty rooms, student meetings, play-grounds and dormitories to check and guide or punish any slightest deviation from the current orthodoxy. Yet surprisingly the work proceeded. In fact foreign missionaries often found the campus a kind of city of refuge for, trusted by their Japanese associates, they were protected from the more arduous checking they were getting in their own homes by the ubiquitous police.

Even in 1937 after Japan became engaged in real if undeclared war with China, students were encouraged to remain at their school duties. For the men students conscription was postponed until after graduation. Wise western councils, however, led to a further general shift of school administration onto Japanese shoulders in preparation for what might lie ahead. Nevertheless, during that decade the number of students in Christian schools doubled. Compulsory attendance at Shinto shrines became an acute problem. At

first the National Christian Council took a bold stand in opposition, and there were sporadic flare-ups, as at Jochi Dai-gaku in Tokyo, in Doshisha, and at Mino, but eventually the school practice conformed to the regulations.

The Nineteen-Forties

By 1941 when the last missionaries had returned home or were soon to do so, the churches still needed much adjusting and reconstruction to come harmoniously into the wartime structure, but the schools were squarely on course. A new bureau in the *Mombu-sho*, that of Indoctrination (*kyo-gaku*) now functioned to harness all the resources of the faculties in one coordinated national effort of cultural and spiritual unity. Christian teachers were expected to do their part. In 1941 three schools deleted religion from their constitutions and education. Under the direction of the authorities nine schools changed their official names, presumably to ones less patently foreign in flavor. From 1942 on almost no missionaries remained to report or later to recall the succession of trends and events of those days. Each school was going its own way, under local application of the central government regulations, and thus all varying somewhat in intensity or even in direction of work. No research has as yet been done to collate and analyse the situations in all the schools. But in the main we know the trends.

The wartime privations pressed on the families, and so on their children in the schools. Fathers were at the front, and mothers were doing defense work. All foreign financial aid had stopped (except for an occasional stock-pile left by thoughtful mission treasurers when they returned home). By 1944 ordinary school work had about capitulated to war-work, and in that year, with the promulgation of the Student Mobilization Law, it did entirely cease. There after students reported at school only to receive the assignment of place and occupation for the day's work.

In mid-summer of 1945 the end came, and by early September, the time for school work to resume, General MacArthur, SCAP, had arrived. Among the first instructions was one for all schools to take up their work. The old textbooks were put into use with offending militaristic passages hastily pasted page against page. Teachers, some of them later to be purged, took up their posts again. Buildings were mere burned-out shells or entirely gone, there was no light at night, and no fuel all winter long, but through that dreadful year of austerity and suffering, 1945-6, the schools carried on. During those months, in schools where the aberrations from the Christian tradition during the war had been serious, voluntary changes were made and either a dependable Christian Japanese was put in charge, or soon after, when some of the experienced missionaries returned, they were asked to take office during the period of reconstruction. Most of the schools, it should be remembered, did maintain a firm, wise, consistent Christian witness throughout.

In April, 1946, an American Educational Commission came and after a month made its recommendations, most of which became the law by Diet action in 1947. The chief changes were a general shift from the German-European system of former days to one similar to that of the United States. The *Mombu-sho* was to be de-centralized, with numbers of local boards of education taking over local school oversight. Freedom in writing and the use of

textbooks, more student participation in classrooms; and use of counselling and teacher-guidance were to be adopted. The years of compulsory education were extended to nine, that is through junior high school. University facilities were to be greatly widened, to provide for virtually all who might wish to enter. National ethics was taken out of the curriculum, and the Rescript was not to be publicly read.

Most of these changes have been and still are being maintained, and some of them with excellent results. Of the 600,000 teachers screened, about one tenth were purged, but with the end of the occupation in 1952 they were released from all restrictions for future service. In place of the national ethics the subject "social studies" was introduced.

The vast damages to school plants (approximately one half in extent and value) have largely been restored. Generous gifts have come from abroad. At the same time handsome support from alumni and Japanese well-wishers is a cause for great satisfaction in viewing the future. Some of the new buildings with their modern equipment are a delight to the eye and mind. In city after city, on one school campus after another, well-constructed, well-kept buildings and campus invite a new generation of students to come within the life of a Christian school for spiritual nurture, personality development, and preparation for living in today's exacting exciting world.

During the war no new schools were reported, but since then several fine ones have started; Ibaragi Christian School (1947), Oberlin Gakuen (Tokyo 1947) Yokosuka Gakuin (1950). The Christian Rural Training Center, first at Hino (1950) and later re-installed at Tsurukawa near Tokyo, Shinkoku Gakuin (So. Presbyterian, Zentsuji, 1950) St. Michael's Gakuen (Anglican, Kamakura, 1951), Sei-Bo Gakuen (Iino, Lutheran, Missouri Synod, 1951), and probably others. In this survey it is not practicable to trace the postwar resumption or development of theological training schools, of which there must now be between twenty and thirty. Mention may be made of the Biblical Seminary in Tokyo, and of the Tokyo Union Theological Seminary, (Shingaku Daigaku), serving the United Church of Christ. With a charter for university post graduate work leading to the doctorate, it commands respect on a national scale. Also, most if not all of the denominational *honzens* are or will soon be developing departments of religion at graduate school level, and most of these are geared to the education of the parish ministry.

A notable postwar Christian institution is the International Christian University in Tokyo. Representing sacrificial concern and giving overseas and in Japan, under the able leadership of President Yuasa, and with an international faculty and student body, on an immense campus, its plant steadily taking from in building after building of great beauty and enduring quality, it is a dream coming of life; the dream of true international amity resting on the sure foundation of informed, mature Christian character in service to humanity.

The Nineteen-Sixties must pass before the Christian schools can begin to face their several centennial anniversaries. What records they may yet set before completing their century no one can predict, but if they carry on their witness with the same resourcefulness and fidelity they have shown in the past, there need be no fear of the future.

The writer of this thought-provoking article brings both theological training and experience as a teacher to the task of re-appraising the function of the so-called Christian schools.

A Theology for the University

ROBERT W. WOOD

Sir Walter Moberly some years ago produced an influential study entitled *The Crisis in the University*, and the crisis he described is laid against the background of a larger and more significant crisis in the relation of Christ to the community of higher learning around which a growing conversation and body of literature have developed in recent years. This many-sided discussion has taken many forms: new quests for a theological understanding of education in general and for a philosophy of Christian education in particular; renewed exploration of the meaning of vocation and of Christian obedience for the task of the educator; fresh grappling with the relations of faith and reason, the truth of the gospel and the knowledge sought in the academic disciplines; theological and practical debate about the relations of Christ, church, and community of learning; etc. And this complex discussion is perhaps distinguished more by its creative ferment than by any clear and broad lines of consensus.

This crisis, if we may call it so, has many roots. In part it is one more facet of the contemporary estrangement and tensions between the life and thought of the church and the life and thought of modern culture, an estrangement which has been noted and probed more deeply in the realms of modern industrial life, politics, man's psyche and contemporary art. But it appears also today in the relation of the church to the community of learning and is most pointedly dramatized in the inner tensions between the church and the schools historically related to it. For if the church disagreed within itself in its answers to the ancient question, "What is there in common between Athens and Jerusalem?", in the founding of its own schools it knew that Athens could be bent to the service of the church to train its clergy, provide for cultivation of knowledge and character within a context of grace, evangelize youth, and through them to penetrate and mould the life of society at large. Such a domesticated Athens, yoked to the needs and purposes of the church, seemed to play a rather unambiguous role, and such terms as "Christian school" or "Christian college" seemed plausible expressions for this reality. But this is not the situation which we more often confront today. For it is no longer self-evident whether or how the church and these colleges belong to each other. We are plagued by memories of an early kinship and baffled by what many of these colleges have become.

A second major root of this crisis is the new and vigorous movements of theological reformulation which have developed during the past few decades, reformulations at the center which have sent shock-waves into all areas of Christian thought. The effect of these is being felt today in Christian thought about the relation of the church to the world, of

which the relation of church and community of learning is a part. And it can be seen in the rejection of many previous assumptions and perspectives and in the quest for new.

This estrangement and this theological ferment thus compel a new and realistic analysis of what these church-related colleges are and what is "happening" within them, and a re-examination of the Christian perspective from which they are seen.

It would seem, moreover, that in this discussion of the church and the community of higher learning both practical and theological problems are involved. Yet it appears that these do not confront us as two different sets of problems so much as two interrelated facets of a single problem-complex; or at least this is the form in which we confront them in Japan. For the attempt to deal with either one apart from the other has led to further difficulty and confusion.

Church and University in Japan

The genesis of the following reflections lies in the concrete situation and discussion in Japan. This discussion, in which churchmen, schoolmen, and mission board secretaries have participated, is reminiscent of the late 19th century when most of the present church-related colleges and universities originated in the impulse of the church to train its clergy, evangelize youth and penetrate society with the gospel, together with some concern for the general increase of knowledge and civic morality in the nation. They were born to serve the church's needs and purposes—and the dominant image of "church" in this perspective was that of the small local congregation gathered around its prophet-scholar who proclaimed the Word and interpreted its meaning for the community of faith.

Time has wrought great change in many of these schools. Some, with which we are primarily concerned in this discussion, have emerged as full-fledged institutions of higher learning, colleges and universities with a full panoply of academic disciplines, large scale enrollments, organization and finance. They retain the trappings and accoutrements of their origins in the presence of chapels, an occasional department of theology, scattered courses on the Bible, Christianity, or "religion", and Christians on boards of trustees and faculties (often a small minority in the latter). Through these and through their minority Christian groups and activities some substance is given to their link with the churches, and they continue to provide perhaps the largest yearly increment in membership to the local churches. Yet for the most part they have grown into large, amorphous and relatively unknown communities in which manifold pressures, forces, activities and purposes are at work which bear little obvious relation to the churches and their purposes, and which often operate overtly or covertly in conflict with them. One commentator has remarked that the early founders of these institutions did not know what it meant to establish institutions of higher learning in Japan. Whether this is true or not, it is clear that the present institutions are not only quantitatively but qualitatively different from their origins. But what they are, what is happening within them, what they represent, are largely unexplored territory.

Yet if time has changed these communities of learning, the early images of the church and of these schools as handmaidens of the church remain with little change. Current

discussions and documents on the administrative and policy-forming level in church, schools and mission boards reveal that the dominant canons by which these schools are judged are 1) their effectiveness as either agencies or spheres for evangelism, that is, their fruitfulness in feeding new members into local Christian churches, and/or 2) their ability to provide some degree and kind of Christian or "moral and spiritual" training for the large numbers of students who pass through their doors. And proposals for bringing the church and these universities more closely together have for the most part consisted of the inclusion of representatives of the church on boards of trustees, the invitation of local pastors to speak on campus, and so forth.

Grave doubts arise at this point, however. The building of church membership is important, as well as the exposure of as many students as possible to the often glancing influence of the Christians and Christian activities which exist within these large communities. And yet these canons are clearly inadequate, for they bear only peripheral relation to the real purposes, life and activities operating in these communities of higher learning. The resulting institutional tensions between church and university are inevitable. They have their counterpart within the lives of Christian administrators who find only a fractional relevance of these canons for the educational policies and tasks with which they are involved. The tensions are reflected in the lives Christian teachers in the various disciplines who thus see little engagement between their life as Christians and their life as educators. One is tempted to find one root of the problem in a "theo-logic" of churchcentrism in which theology is compressed into Christology, Christology is understood ecclesialogically, and ecclesiology is centered in the local congregations gathered around the preaching of the Word. For while some such logic may play a part in illuminating some facets of the church's self-understanding, it is a dubious logic for understanding the church as a whole or for illuminating the whole of the church's task. Meanwhile the life and meaning of these strange and ambiguous communities of higher learning remain largely ignored and unanalyzed.

If the above brief comments on the situation and discussion of the relation of the church to its colleges and universities in Japan are not incorrect in major outlines, it would appear that problems in practical relations and questionable theological premises go hand-in-hand and that the former have been largely governed and shaped by the latter. Moreover, because these theological premises and perspectives are so deeply rooted and powerful it would seem that the first and major task we confront is one of fundamental theological re-appraisal. For the problem is not one of resolving tensions and establishing relations within a basically sound framework but that of radical re-appraisal and revision in the framework and premises themselves.

Towards a Re-appraisal

The location of a problem and task is much easier than formulation of lines of advance, and if we have proceeded with some confidence in the former, what follows is offered merely as preliminary comments in what must be a many-sided conversation. Yet certain

lines of approach suggest themselves compellingly, and these involve fresh looks at both church and university in turn.

No doctrine commands greater attention today in the Christian conversation than that of the church, yet there is no doctrine more difficult or more subject to distortion. This is particularly true in regard to the relation of the church to the world, and a few general comments germane to our present concern are in order. If we view the Church outwardly and simply as a human phenomenon, it seems to represent one among many human communities, and like these others (political, economic, social, familial, etc.) it possesses its own distinctive organization, functions, rites and purposes which distinguish it from others. For the most part the church has respected, or has been forced to respect, these distinctions and has rarely sought to conform or transform the other human communities into the image of the empirical church. It is a unique community, but its uniqueness has not carried with it a self-evident claim to primacy over all other communities; and where it or its leaders have pressed such a claim it has usually suffered defeat or reformation.

Such an outward view of the church agrees in large degree with the church's own theological understanding of itself. For the church has been compelled by the inner logic of its existence by grace to affirm that in the triadic relations of God, church, and world (with its varied human communities) the world does not exist for the church or to feed the church; rather, it is truer to say that the church lives *in* the world and *for* the world, even as it knows that God's action is directed not first to the church but to the world, and even as it knows that the Lord it serves is Lord of this world. Within this triad the church has a unique being and role, but however defined it is not that of sole mediator between God and the world; rather, it is more accurate to say that its uniqueness lies in its witness and response within the world to God-in-Christ who is Lord and Redeemer of the world.

Unhappily this self-understanding of the church is constantly subject to distortion. The affirmation of the uniqueness of the Church is corrupted into the false proposition that the empirical church is the center, savior, standard or pattern for all other human communities. Or the affirmation that Christian faith involves life in *koinonia* is converted into the false assumption that the end of faith lies in membership in the local church and that witness and response to God is comprised in bringing men into the local congregation. Or the affirmation that the church lives by grace is corrupted into the false assumption that the community of faith alone exists within the realm of grace, or that it is the central instrument of God's activity in the world.

But when the church has been true to itself and to the Lord it serves, it has understood its task more truly as a Godward response of worship and as an outward-directed witness and response to the Lordship of Christ within all communities in the world. It has sometimes discovered as a corollary of this that the empirical church is truly built by grace, that as it gives of its life it receives life, and that "evangelism" is more truly the by-product of this two-fold response of the church to its Lord in the world. Moreover, it has been forced again and again to affirm that the life God claims in Christ and works to make new is not

simply life in the gathered congregation but our life also in work and play, as workers, parents, seekers after knowledge or political beings, and in all the forms of human community which express facets of this total life of man before his Lord. If it is part of the life and task of the community of faith to proclaim the Gospel, it is also part of the life and task of the faithful community to acknowledge and respond in faith to the Lordship of Christ as workers, schoolmen, parents or political beings. *For it belongs to the great mystery of the church that it is not simply a cultus, not simply one human community vis-a-vis others, but that as that part of world which seeks to live in obedience to the Lordship of God-in-Christ it also cuts across and is present in all other forms and fabric of community within the totality of our life under God.*

And if this is so it would seem to suggest very far-reaching implications for the way in which we approach the concrete problem of the Church and the community of learning. It suggests that we are dealing not simply with the relation of two institutions, but with a much more complex and significant relationship of God-in-Christ, church, and a unique community of learning. It would suggest that within the meaning of Church (and thus within the meaning of "ministry", "fellowship", "service", etc.) there is far more than can be comprised within the relation of the empirical churches to the empirical community of learning. It would suggest moreover, that the form and fabric of this empirical community of learning is thus of vast significance to the Christian community.

The above, then, suggests one facet of our problem and points to a second.

The Church-related University in Japan

As one approaches the community of learning, however, the tasks of concrete analysis and of theological definition are far more confusing and difficult. Do we begin with some prescriptive definition of a "Christian college", or with some "theological idea of the university?" Or do we begin first with empirical analysis of the concrete university itself? Or, perhaps, do we have to look at both of these together? We might begin by glancing first at some of the lines this discussion has taken in the West, for while these may not be *directly* relevant to our situation here, the discussion abroad has been far-ranging and creative and it may both suggest dead-ends and throw indirect light upon the concrete problem we confront. In relation to the question of church and university two avenues of approach seem to be distinguishable as 1) the search for an idea of a "Christian college", and 2) the quest for a theological idea of the college or university.

The chief characteristic of the first is its focus, not upon the relation of Christ to the community of higher learning in general, but upon the meaning of a particular kind of community of learning, a "Christian" college. For the most part this avenue of approach is familiar here and needs little elaboration. In general it assumes a liberal arts college as its base within a controlled Christian ethos, i. e., limited enrollment, high percentage of active Christian faculty members, emphasis upon a Christian community life and activities, etc., assumptions which bear little relation to many of the church-related colleges here. It is also assumed, generally, that such a "Christian college" has two facets: the provision of a

liberal education in a number of disciplines comparable to those offered in other colleges; and a "Christian" dimension. And the relation of these two facets is defined in many and diverse ways; sometimes in terms of Christian personnel; sometimes in terms of the "additives" of courses in Bible, Christian history and doctrine, etc.; sometimes in terms of a program of Christian community life and worship surrounding the academic pursuits; sometimes in terms of indoctrination. But however this relationship is defined in institutional and organizational terms, this idea of a "Christian college" seems to involve the same difficulties and ambiguities which attend parallel attempts to define meaningfully a "Christian" state, economic system, political party, etc. It points to *co-existence* of something "Christian" with a community of learning (with its peculiar pursuits, relationships, functions), but not to how these are integrally engaged with each other. And when the attempt is made to indicate a dynamic engagement of this "Christian" dimension with the peculiar pursuits and life of the community of learning (its pursuit of knowledge, truth, etc.; the relations of learner and guide, etc) which mark it off from other human communities, the discussion enters a framework best expressed by a second avenue of approach.

We have used Prof. George Williams' "The Theological Idea of the University" to refer to this approach, which also includes Sir Walter Moberly, John Coleman, the Catholics Etienne Gilson, Jacques Maritain and Gustaf Weigal, and many others. For if not all of these would speak of a "theological" idea of the university, they approach the university from the context of Christian theology. And all have been less concerned for the definition of a "Christian college" than for the relevance of Christ to the community of learning as such, that is to the peculiar pursuits, relationships, and functions which constitute the form and fabric of this community. They have asked what these are, what these mean within a Christian context, and what is the relation of the church and Christians to them.

Here we may only point to these men, urge reading of their view, and take the liberty of making marginal comments. Moberly who has been most widely read, begins explicitly with the question, "What can Christian insight contribute to enable the university to be the university?" And within this context his analysis of the university in England has become a landmark. Unfortunately, it thereby suffers limitation. For whatever the value, and it is considerable, of his study, the general context is that of reflections of an English Christian upon the English university and its role within a partially "Christianized" English society. Outside this, in a non-"Christianized" culture, he acknowledges that a quite different problem and approach exist.

Moberly is, however, dependent upon a broad "catholic" understanding of culture and the place of the community of higher learning in it which stems from the Middle Ages and which has more sophisticated contemporary exponents in the persons of Gilson, Maritain, Weigal and other Catholic theologians. And although in practice, for reasons which we cannot enter into here, the Catholic church inclines to establish its own schools and universities in which the ethos of learning can be controlled, *in principle* and primarily by way of Thomism, it has resources for rich theological interpretation of the community of learning in general. It can offer rather precise theological definition to the functions and rela-

tions of faith and reason, to the relations of revealed truth and the knowledge and truths known by unaided human reason, to the character and relations of the various academic disciplines; in the broad framework of its understanding of the hierarchical structure of being and in its view of the ends for which beings and human capacities exist it can interpret and give a structure of order to the manifold pursuits, relationships and functions within the community of learning; and in its vision of the Great Society under God it can illuminate the relation of the Divine to all facets of society as well as set forth broad distinctions and coordinate relationships between what the Middle Ages called the *studium* and the other divinely-ordained "corporations" in that Great Society, the *imperium*, *sacerdotium* and *gremiales* (guilds). Within this great theological framework of culture the community of learning is at home, and the Catholic as Christian is thus at home within the community of learning.

The disabilities which inhere within such a framework are many and have long been suggested by Protestant critics. There are difficulties in the Thomist point of theological departure, and there are seams in the logic which hold the structure together; again, it seems to describe not so much the relations between God and changing human culture as the vision of one particular kind and form of culture under God; and in its understanding of the relation of the hieratical church to theology and of theology in its "queenly" relation to the other disciplines of learning it has all too often inclined toward the governance of the realm of learning by the church. Yet despite these difficulties and others which in the end are decisive for protestant differences with the Catholic church, there are great theological strengths which Protestants often ungraciously ignore, and a grandeur to this Catholic vision which is more "catholic" than the Church of Rome. Far more than Protestants are likely to admit the larger outlines of the Catholic vision and tradition are present in modified form in Protestant life and theology in the West. And this is clearly evident in the often unconscious assumptions in Protestant thought concerning the existence, nature and coordinate relations of the communities of faith, learning, work, family, and law. These kindred assumptions seem to be present in covert ways in almost all Protestant attempts to define *prescriptively* (as essential nature or as goal) the unified character of this community of higher learning, whether this is expressed in terms of an "integral" university (Coleman), a *university* (Moberly, etc.), or some "theological idea" of the university (Williams). They appear explicitly in more Protestant form in the thought of Prof. George Williams of Harvard Divinity School. Williams has brilliantly traced a number of "motifs" within the history of the Church in its engagement with the community of learning. And out of these he has sought to set forth a "theological idea" of the university which has its base in the three great coordinate communities of church, state and university, and its theological authority in the three-fold ministry of Christ as prophet (university), priest (church), and king (state). Within this frame the pursuit of truth in the university (grounded in Christ as *Veritas*), the role of the educator as performing a unique "ministry", etc., are illuminated and receive definition.

These views above, together with many others in the same avenue of approach, deserve

explication rather than the mere notation we have given them. Yet for our purposes at the moment this is perhaps enough. For this second approach to the community of learning as such has great value as well as serious difficulties which we can only partially note here. There is something authentically Biblical in its affirmation that the total life of man, including his life within the community of learning, belongs within the context of grace and under the Lordship of God-in-Christ, and thus also that the meaning of new life in Christ, of witness and response, are not confined to the peculiar life and tasks of the local churches, but are directly and integrally related to the peculiar pursuits, relations and fabric of man's life in the community of learning. These broad affirmations, it would seem, are both authentic and relevant to our situation in Japan.

Yet there are also difficulties in these formulations. One of the greatest is their kinship with the thought-forms, institutions, and academic traditions of Western culture. This is evident not only in the organization of the community of learning, but also in methodological assumptions within the disciplines; it is evident in historically developed Western distinctions, connotations and nuances which enter into the concepts in terms of which scholars pursue their studies; it is evident in conscious or unconscious assumptions about the role of the university within culture as a whole. There may be considerable variety of thought in the West in regard to the university, but it is supported by a relatively stable undergirding of traditions and assumptions rooted in Western cultural history which is reflected in Western Christian thought about the community of learning. And much of this is irrelevant in Japan.

A second difficulty, related to the first, is the tendency to seek *prescriptive* definition, theological or otherwise, for the "idea" of a university. This may seem to be theologically and practically feasible within the general traditions and cultural stabilities of the West, but it is much less self-evident here. For it is not at all clear what the community of higher learning is or represents in Japan.

This, then suggests two interrelated questions for our thought. On the one hand, it raises with greater force the question of what this Church-related university in Japan represents, what is "happening" within it, what are the purposes, relations, and forces at work within it. And this calls for a wide-ranging phenomenological analysis. On the other hand, difficulties in formulating a theologically adequate "prescriptive" idea of the community of higher learning raise the question whether this is intrinsically possible, and whether the Christian faith does not in fact provide something quite different—that is, illumination of a *context* and the discovery of *tasks* within that context.

What these two questions involve has yet to be explored in any range or depth within the Christian discussion in Japan, and the limitations of this article prevent elaboration. Yet some of the dimensions involved may be briefly and partially suggested.

An analysis of the Church-related university in Japan is exceedingly complex and needs appraisal from many sides. Viewed from the perspective of its relation to Japanese culture as a whole, this university is largely an importation from the West, not only in organization and functioning, but also to a lesser degree in the influence of Western academic traditions and methods, and its role within culture, its relation to the state and the political com-

munity, etc., are ambiguous. Along with this the university embodies and reflects the cleavages and tensions existing in the life and thought of Japanese society as a whole in this period of radical flux and transition. It reflects the tensions of transition from a feudal agrarian society to a modern industrial society when the one is not fully dead and the other not fully born; it reflects the turbulent encounter of new with old and of East with West, and the struggle of conflicting ideologies and movements of thought. And it more often merely mirrors this malaise rather than contributes to its cure.

This university reveals other dimensions when viewed from the perspective of the impulses which have historically given rise to communities of learning. They arise from the impulse of a culture or group to transmit and perpetuate its culture and values; they arise from the need of society for artisans and technicians to serve its present needs, and from the need of men within society to obtain jobs, prestige or, more rarely, the tools for contributing to that society; they sometimes arise as instruments of indoctrination in the service of a particular group or culture, but also, though infrequently, as the community within which larger interests, ends and values beyond those of the group are sought and served; and always they seem to express in corporate form the mysterious and God-given life of reason, the restless and creative human reason which probes, analyzes and constructs, which is tied to the reasoning of the heart and thus ambiguously both reasons from faith and reasons about faith. And it would seem that all of these are present (vocational and technical training predominantly) in the mottled fabric of the university in Japan.

Or again, viewed from the perspective of the distinctive human relations which evolve between learner and guide, student and student, and teacher and teacher, and the relations of both to the ends they seek or serve within the community of learning, other dimensions are laid bare. Sometimes it seems that the Japanese traditional relation of scholar and disciple faithful to his master's views is dominant; yet this is tempered at times by common loyalty to something which transcends both teacher and student in their common quest, and more frequently by the chaos of many individuals seeking only what each individually wants. Sometimes the quest for scholarly prestige or the impulse to intellectual imperialism make mockery of a "community" of learning and produce intellectual isolationism and destructive conflict between teacher and teacher or department and department.

All these and many other dimensions must be probed if we would discover the scope of Christ's Lordship and within this community to which the churches are so tenuously and peripherally related. This is our first task.

And if there is a first task, there is also a second. For in probing the mingled fabric of this university, the forces, purposes and relations which operate within it, we may find the locus of the truly *significant* relations between God and church and community of learning. We may not be able to define this community prescriptively, but we do encounter and live within it as a reality. If it is a complex and disordered amalgam, if in its life good pursuits and ends are often converted into selfish and idolatrous ones, if learning is pursued and transmitted all too often in a context of self-interest rather than of mutual loyalty and responsibility, if the pursuit of truth is followed divisively, it nevertheless remains a unique

community within the life of man under God. In its disorder and idolatries and divisiveness it is not unlike the life of man as a whole which God claims and in Christ acts to re-order and make new. Such a context, it seems, illumines the meaning of this disordered community and points to the concrete tasks of obedience to which we are called.

It suggests what Calvin knew as well as Thomas, that the role of educator is an authentic ministry among others; but it suggests more, that there is a kind of mutual responsibility and ministry between guide and seeker in the pursuit of truth, and that where this is ignored or flouted the Christian is called to bear witness to it. It suggests in other ways that insofar as the university is a training ground for "jobs" without a context of service to the larger community and of Christian "vocation", the Christian is called to bear witness in his teaching and learning to the claims of Christ upon man's work. It suggests, again, that in the various facets of knowledge of ourselves and of our world to which the various disciplines are devoted, there is no place for scorn of some by others or for scorn of all because they do not speak of God or Christ; for faithfully and humbly pursued in their various ways they use God's gift of reason to trace the workings of His world, the ways of man with man, and often unwittingly the ways of God with man. It suggests again, and in another way, that where the community of learning is vexed by idolatrous faiths which center in self, nation, academic pride, or political ideology, we are called to challenge these idolatries, to bear witness to the Lordship of Christ over all, and to conduct ourselves as members of a covenanted community loyal to the claims of truth and to each other in the search for truth. It suggests, in these and in countless ways yet to be discovered, that church and university are related, not simply as two institutions each with its own distinctive tasks, but far more richly and significantly as the community of faith responding to the claims of Christ upon it within the peculiar relations and pursuits of this community of learning.

We have called this, inappropriately, "A Theology for the University" in order to point to the locus of our concern. For it appears that some of the dominant theological perspectives truncate the image of "Church", ignore the reality of the community of learning, and of obscure the inter-relations of both under the Lordship of God-in-Christ. And this in turn has had a crippling influence upon discussion of practical problems of policy and obedience on all levels. The task of theological re-appraisal and of realistic empirical analysis seems unavoidable. For this, more accurately, there is no special theology for the university; there is only one theology, grounded in the acting of God in his world, which with the help of his Son, his prophets and apostles, the community of faith seeks ever and again to trace and understand. And this one theology sheds light upon this problem with which we deal. As we seek that light we need each other's help and the stimulus and correction of a lively conversation. These incomplete reflections are offered here to enlarge the dimensions of that conversation.

At the opening of the second century of the Christian movement in Japan it behooves the church-related schools to give creative thought to their place in the administrative structure of the United Church. We therefore welcome this clear and balanced statement of the issues involved.

The Schools, The Kyodan, and The I.B.C.

GORDON J. VAN WYK

“Christian school”, “mission school”, “church school” “IBC-related” and “Kyodan-related” are all terms used with varying degrees of precision to describe Christian schools in Japan. It is the purpose of this paper to discuss some of the implications of this terminology, both for what it has meant in the past and what it may come to mean in the future.

The Education Association of Christian Schools in Japan (EACS) was first organized as the National Christian Education Association in 1910, was reorganized in 1947 following the war, and took its present name in 1956. Seventy-eight schools are members of the association, representing an enrollment of some 160,000 students in the 218 divisions of the schools. Generally speaking, the EACS brings together those schools related to the churches which are members of the National Christian Council.

For the purpose of our study it may be well to analyze the various types of church and mission board relationships that characterize the schools of the association.

Category I. Non-IBC, non-Kyodan related schools(Anglican, Baptist, Lutheran, etc.)...22	
Category II. Schools supported cooperatively outside IBC (as Tokyo Women's Christian College and International Christian University)	2
Category III. IBC Board-related schools.....	35
Category IV. Non-IBC Board-related, Kyodan-related schools (Southern Presbyterian schools)	3
Category V. Non-Board-related schools receiving IBC pro-rated aid (as Keisen Girls School and Rakuno Dairy College)	4
Category VI. Non-Board-related but Kyodan-related schools (as Obirin Gakuen and Yokohama Kyoritsu Gakuen)	12
	Total.....78

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We need spend little time discussing the schools in Category I, for both their church and their mission board relationships are relatively clear, and they pose no problem for the Kyodan or the Interboard Committee.

In the case of Caterory II, since other denominations are involved in their support, the Kyodan, while listing them as cooperating institutions, can obviously make no exclusive claim. On the American side, mission board grants go directly to the sustaining foundations without reference to the Interboad Committee or the Council of Cooperation. Personnel assignments on the part of IBC cooperating boards, however, are—completely in the case

of one and partly in the case of the other—made by COC as regular missionary, church-approved appointments.

When we come to Category III, we are face to face with the problem of the relationship of the IBC-related schools to the Kyodan. Most of these thirty-five schools have historic ties with American mission boards that run back as many as eighty years and more. In time they became the rallying point and the feeder for their respective denominations in Japan. When war-time pressures brought all the churches together into the Kyodan and contact with the supporting boards in America was cut off, however, these schools found themselves divorced from both church and mission and forced into an independent existence. The way they did it and the price they paid to stay open have had far-reaching effects on the whole nature of post-war Christian education.

One immediate result was seen in the nature of the IBC-Kyodan structure as it was worked out following the war. The church-to-church relationship that was envisioned was found to be practicable when it came to matters like evangelism; but it was quite another matter to fit independent, non-church, institutionalized projects such as schools and social-work centers into the system. Thus it came about that the Education Association was made one of four component members of a Council of Cooperation, along with the Interboard Committee, the United Church, and the Christian Social Work League. The presence of definitely non-Kyodan schools within the association must have seemed anomalous, but there was no alternative as this was the only existing body which could pretend to coordinate and represent the schools on the COC. But its participation in activities of the Council was perforce severely limited by the attitude of the schools, which were not at all ready to surrender their hard-won independence to this highly experimental post-war venture.

Most of the schools were especially loath to abandon their historic and intimate relations with their supporting boards in America. Mission boards had been quick and generous to respond to the pleas for aid in restoring war-ravaged campuses and in meeting the educational demands of the new day that was before them. The necessity of competing with government supported schools demanded annual operating subsidies many times larger than pre-war grants, and most schools could not resist the siren call for expansion into higher grades, with consequent demands for increased budgets.

A strong and truly cooperative COC might have been able to balance the claims of the schools over against the equally pressing needs of the churches for rebuilding burnt-out sanctuaries, aiding destitute pastors, and initiating a dynamic program of evangelism to cope with the spiritual vacuum that followed Japan's defeat. But the schools were in no mood to give up their right of direct unlimited appeal to Boards in favor of the critically assessed, unified askings prepared for IBC by the COC. This nominal cooperation of the schools with the church in the COC has continued in the main unchanged except in the matter of the assignment of missionary personnel. Though many boards still send out teachers clearly designated for a certain school, COC's participation being limited to merely rubber-stamping the assignment, there have of late been an increasing number of notable exceptions to this time-honored practice. Both schools and boards have been willing to accept assignments on

the part of the Council that cross traditional denominational lines, allowing the personnel needs of the schools as a whole to take priority over private claims. The break-through in this area holds some measure of hope that financial grants for education in the future may also be tailored to the overall needs.

Increasing dissatisfactions with the limitations of the COC structure came to a head in the March, 1958, conferences between a visiting deputation of mission board secretaries who were members of the IBC and the members of the Council. The conversations initiated at that time led on to the November, 1959, conference, held, fittingly enough, at the time of the Protestant Centennial when the Japanese church was looking forward to its second century of witness.

One of the immediate incentives for the conferences was IBC's request that the COC give guidance to the mission boards in assessing the askings for capital grants that had recently come from the schools, a fantastic request that ran into several millions of dollars for the various memorial buildings that were contemplated as the schools' share in the celebration of the Centennial. New five and ten year plans for expansion were being projected on all sides, and parent boards were expected to assist. It clearly was time to call a halt and to reassess the total educational picture for Japan. The concentration of three out of four Christian schools in the Kanto and Kansai districts, extravagant duplication of departments, uncontrolled development of facilities, and excessive competition for students and Christian teachers stood in marked contrast to the lack of schools in neglected areas such as Hokkaido, the northwest coast of Honshu, and Kyushu. What priorities would the Council of Cooperation give these requests were it given the chance to decide between this school and that, education and social work, institutions and evangelism? To cite a frequently used figure, was the COC to be content with its role of acting as a funnel for requests to IBC or could it venture to think of itself as performing the work of a stomach, digesting, rejecting, and using the resources available for the health of the body?

Or, if the schools would not be amenable to the coordinating efforts of the COC itself, perhaps the Education Association of Christian Schools, as the responsible constituent member of the Council, could perform the task. This would be to ask the schools to discipline themselves, to thresh out their rivalries and ambitions in their own circle, and to submit to the COC a critically evaluated, integrated plan for educational advance that could be forwarded to the IBC and its member boards with the honest assurance that this represented the most faithful and effective stewardship of the resources to be invested in the Christian mission in Japan. But the EACS has never risen to any such lofty vision of its function, and perhaps by its very nature it can't. It does serve the schools in preparing and publishing textbooks for Bible study, it organizes national and regional seminars and conferences for a united attack on problems of Christian education, it has been an effective agency for the recruitment and placement of Christian teachers—but its seventy-eight members have never been willing to grant it the authority or power to set standards or review programs or in any other way to say "No!" to its members.

Perhaps we may make bold at this point to ask just where the responsibility lies for

the unwillingness of the schools to submit to the discipline of a genuinely cooperative effort. Some would charge the schools with deep-rooted selfishness in that they are unwilling to endanger their historic and (for some) highly lucrative direct relationship to a parent mission board. Probably more to the point is their fear for their autonomy. They have never had to submit to the scrutiny of any third-party regulatory body before, many of them in varying degrees resisted the intrusions of the military during the war, and neither administration nor faculty is likely to submit very gracefully to the limitation of school sovereignty that looms as a threat in any too close relationship to the church. The events of last summer when radical student leaders took refuge on certain campuses witnessed to the sanctity of the school against any external pressure, even of the police. This is a prime article of faith which must be reckoned with.

But careful study of the situation raises more than a fleeting suspicion that the schools are not alone to blame. Do not the parent mission boards in America encourage them in their attitude? Budget-harassed secretaries know all too well that the individualized appeal for an institution whose name is a household word among ladies of the Mission Band or children of the Sunday School will fill more piggy banks and offering envelopes than any amount of promotional material devoted to the whole cause of Christian education. It is openly admitted that an appeal for a name school may often be used as a pump-primer for giving to the less tangible and less dramatic items on the budget such as aid to struggling churches. Are the people of the churches in the America ready yet for a unified approach to the problem of Christian education in Japan? Overcoming denominational ties with the pre-war churches now within the Kyodan was difficult enough—can the same be done with schools?

Or, we might even ask, *should* it? Is there no place within the ecumenical church for schools which keep alive and perpetuate the fullness of a particular theological and churchly heritage as their contribution to the understanding of the whole gospel of the united church? This is not the occasion for a lengthy examination of the question, but suffice it to say that there are many who hold that this is one of the peculiar and unique functions of church-related schools. For them, any too general pooling of men and resources to the extent that all schools are reduced to the same natural grey would not be advance but a loss. In summary, I think it would not be too harsh to suggest that though the ten member boards of the IBC have joined forces to cooperate through COC in their mission work in Japan, their participation and cooperation is subject to varying degrees of reservation.

We must move on to Categories IV, V, and VI. The three Southern Presbyterian schools of Category IV obviously lie outside the province of the Council of Cooperation since their parent board is not a member of the IBC. But the schools, for one reason or another, have found their natural affinity on the local scene to lie with the Kyodan. Kyodan ministers are invited to serve on their boards of trustees, they serve as chaplains or Bible teachers on the campuses, and the whole posture of the schools is oriented toward the Kyodan. Thus the Kyodan feels a legitimate concern for such schools by reason of their voluntary action in looking to it as their churchly partner.

And finally we come to the two Categories which include schools that have no historic mission ties but rather have grown up from a variety of independent roots. They are neither mission-schools nor church-schools in origin, but all would claim that they are Christian schools to some degree at least, and all have chosen to relate themselves informally to the Kyodan. In the case of the four schools of Category V, their Christian character, academic standards, and worth to the Christian community have been recognized by the COC, which has recommended them to the IBC for an annual operating subsidy and occasional assignment of missionary personnel. Since they are no one board's responsibility, all the boards unite in accepting a pro-rated share in their support.

The twelve schools of Category VI are similar to those above but have not yet achieved the degree of recognition that the first four have. But the COC extends to them a quasi-official recognition which allows them to participate in the annual \$ 2,000 grant which IBC makes for non-board-related schools.

II

According to this survey of the seventy-eight schools associated with the EACS, fifty-six are in one way or another related to the Kyodan. (Actually there are more, for schools like Palmore Institute which are not qualified for membership in the EACS are also listed by the Kyodan as affiliates.) It is of these fifty-six, with their widely varying historical roots and mission and church relationships, that we must think as we face the problem raised in the March and November Conferences: how can the Kyodan-related Christian schools be brought more meaningfully into the thoroughgoing "church-to-church" relationship that is envisioned for the second century of Christian work in Japan?

The Findings of the November Conference, 1959, may be summarized as follows:

1. The COC was called upon to move from its "primarily consultative role" in the past and to "assume the character of an aggressive planning organ."
2. While expressing reservations regarding immediate organizational changes, the hope was shared that the Kyodan, the schools, and the social work institutions might "unite quickly in one program of Christian advance. Out of this cooperative work the basis for closer organizational relationship . . . will gradually be built."

The Cooperative Policy Committee of the COC has made several concrete proposals toward the implementation of the findings. Area conferences which bring together representatives of the Kyodan, the schools, and social work institutions in areas of highest concentration are planned again for the third year, with the Tokyo Area Conference leading off in April. Increased communication among the three bodies is also being encouraged through the exchange of greetings at formal gatherings of the respective bodies and through the appointment by several *kyoku* or districts of representative deputations to visit educational and social work institutions within their bounds.

Constitutional changes have also been made that are of far-reaching importance. When the Kyodan's Evangelism Committee took over the work of the old Cooperative Evangelism Committee of the COC, the corresponding Cooperative Education and Social Work Committees also went by the board, and their work has been taken over by the member bodies of the COC. But in the case of the schools the Educational Association is being replaced

in the COC structure by a Council of IBC-Related Schools. We have earlier referred to the anomaly of having the EACS, with half its membership unrelated to the IBC as one of the four constituent bodies of the COC. The Council of IBC-Related Schools comes closer to the ideal, but as we have seen above, there are at least twenty schools outside this group for which the Kyodan bears some responsibility. Even if the independent schools of Categories V and VI be brought in as associate members, it is hard to see how the Southern Presbyterian schools could be fitted into an IBC-Related Council. Such a Council may serve for the time being, but surely the most logical organization for linking the church and the schools would be a Council of Kyodan-Related Schools. Neither the church nor the schools, however, are as yet ready for this move.

How shall the term "Kyodan-related" be defined? "IBC-related", for example, has been taken to include all schools which since the war have received an IBC or board appropriation and or personnel. The Kyodan has no such substantial criterion to go on. On the other hand, it has suggested certain characteristics that ought to distinguish schools that wish to be so recognized.

1. "Both the Constitution and the School Standards ought to openly declare that the school takes its stand firmly on an evangelical Christian faith." Little or no opposition may be expected to such a qualification. But probably neither the church nor the schools need to be reminded that such a statement in the Constitution is in itself not enough to check the drift toward secularism to which all Christian educational institutions seem prone.

2. "The school must be willing to cooperate with the Kyodan in 'unity of mission.'" This would seem to mean that the school must actively share with the church in the divinely given vocation of making Christ known and of establishing His Lordship in the academic community. This qualification has wonderfully challenging depths of meaning, and we may predict that schools which seriously grapple with its implications will have dealt the threat of secularism a serious blow. But schools may legitimately ask the Kyodan just how narrowly this statement is meant to be interpreted. Does it mean cooperation with the Kyodan to the exclusion of other churches? Administration officials of several of the IBC-related schools have openly stated that their schools' loyalty is not limited to any one denomination and that many different churches make up their constituency. "Cooperation with the Kyodan" will pose little problem for most schools, though there are likely to be differences of opinion as to what is involved; but if the Kyodan were to give the phrase an exclusive interpretation, it would no doubt be rejected by many.

3. "All members of the Boards of Trustees and Counsellors, or at least the majority, ought to be Christian; and some on the Boards should be persons recommended by the Kyodan." This condition is subject to a wide range of interpretation. By some this is read to mean that the Kyodan plans to force its way into the administration of the schools and so "take them over." Others find this nothing more than a formalizing of that which already obtains at most schools, where Kyodan ministers sit on governing boards. The key question seems to be whether or not they act as Kyodan representatives. It is no secret that the church from now on would like to have a hand in designating who its representa-

tives are to be. Certain legal objections have been raised to this procedure, in that boards of trustees are self-prepetuating, autonomous legal entities whose members sit as individuals and not as representatives of any other body. Allowing the Kyodan to nominate a man to be elected by the board is in itself the same as the usual procedure of allowing the alumni association to nominate one from its number. But what will he do once he is on the board? The schools have expressed themselves in no uncertain tones that they do not want the Kyodan's voice to be directly expressed in their administrative boards. As we have observed earlier, the schools are extremely jealous of their autonomy and are resolved to defend it against any invasion, whether of the state or of the church.

One word of caution must be spoken. There are those in the church who seem to feel that the presence of churchmen on the boards will help keep the schools Christian. They may help, it is true; but it ought to be observed that in modern Japan the real power lies with the faculty, not with the trustees, and it is the faculty that will determine the destiny of the school. Policemen sent in by the church to patrol the premises will hardly be in a position to make the kind of contribution that will really tell in the life of the school. "Cooperation in the unity of mission" described under qualification #2 would seem to offer a much more fruitful opportunity for helping to save the school for Christ.

It is clear that the formation of a Council of Kyodan-Related Schools in the future depends to a large extent on the way in which the church makes its approach to the schools. Thanks to the Area Conferences of the last two years and many other gestures of sincere concern as to ways in which the church may better serve the schools, a most favorable climate for further conversations and negotiations has been developed. The realities of a living relationship are gradually evolving, from which, in time, a more formal definition and classification may be worked out. It is essential for the good, both of the Kyodan and of the schools, that the confusion which exists at the present be clarified so that the Kyodan may know clearly what schools look to it for spiritual leadership. Only then can the Kyodan begin to be truly responsible, in a spiritual sense, for Christian education in Japan.

This alone, however, will still not solve the special problems that pertain to the IBC and the Council of Cooperation. No matter how much the schools may protest their loyalty to the Kyodan or to what extent they may participate in the mission of the church, the question still intrudes: will they also be willing to join in an overall mission strategy for the nation? This goes much deeper than mere willingness to invite a neighboring pastor to lead chapel. It means willingness to bring their present program and future plans under the judgment of the whole church. It means willingness to deny their own ambitions in favor of aiding a more necessary program elsewhere. It means willingness to handle all resources that are made available to them through mission boards with a stern sense of stewardship which will be quick to detect extravagance, duplication, waste, and inefficiency. In short, it means willingness to surrender part of their jealously guarded autonomy so that they may become a more effective partner in the Christian mission.

Is this too much to ask? For some it may be, and in that case the church may have to move forward without them. But it is only as the schools move somewhat nearer to this ideal that they together with the Kyodan and the churches in America will be able to make a faithful witness in this land.

This survey was undertaken early in the year for the purpose of obtaining data concerning the present status of religious activities on the campuses of church-related schools and suggestions for their improvement. Due to haste, however, the results are not all that might be desired. We offer them as food for thought, rather than conclusive evidence, in the hope that they will stimulate constructive discussion.

Are Japanese Church-Related Schools Becoming Secularized?

AN EDITORIAL SURVEY

Just as a physician in diagnosing a patient's ailment asks him how he feels, so it is important for us to know how those responsible for the administration of the church-related schools themselves feel about the conditions which exist there at the present time. Such subjective responses, when considered in conjunction with statistical facts, often lead to quite different conclusions from those the figures alone would lead us to draw.

There were considered to be three main phases of the problem: 1) the degree of correlation between the opinions of missionaries and Japanese administrators; 2) the degree of correlation between the size of the student enrollment and the vigor of the Christian program on the campus; 3) the overall panoramic view of the state of the schools. In order to gain data from these three areas, missionaries and administrators were asked to identify their status and the size of the enrollment in the school or schools with which they were connected. In addition, 26 statements based on frequently heard comments and criticisms were drawn up by Robert Grant to cover the following topics in varying forms:

1. Spiritual qualifications of missionaries and faculty
2. Attitude of the faculty toward religious activities on the campus
3. Relation of the schools to the churches
4. The place of Christianity in the curriculum and extracurricular activities
5. The function of the missionary in the schools
6. Need for financial aid to the schools
7. General trend toward secularization

These statements were then translated into Japanese with the help of the chaplain of one of the schools in question. Although a conscious effort was made to avoid questions cast in the negative form, those pitfalls of international communication, unfortunately some misunderstandings occurred. For example, the Japanese version of #11 and #18 was written with a homonym for "support" which made them read, "The religious program of the school is actively *directed* by the faculty" and "Most faculty members actively *direct* the work of the faculty committee that promotes Christianity for the school administration." Since this conveyed a meaning far from our intention, these two questions were eliminated

from the final tabulation of the replies to the questionnaire.

Opportunity was given for individual comments at the end of the questionnaire, and some people added qualifying statements to each question, but the latter were considered and recorded as "doubtful". One general criticism which came from a Japanese administrator was to the effect that "such data was fit only for informal panel discussions on the provincial level." Granted, but that is precisely what we were trying to stimulate—more awareness and concern on the part of the local schools as to their spiritual health.

Scope and Response

The response to the questionnaire from both missionaries and Japanese was most gratifying. Of the 229 questionnaires sent out, 118 were returned up to the date of recording, and others came in too late to be counted. The % of replies was 53% from Japanese and 55% from missionaries.

Copies of the questionnaire were sent to the heads of all the schools listed as members of the Kirisutokyō Kyōiku Dōmei, except for the theological seminaries, and to one missionary connected with each department of each institution. For example, where there were a junior and senior high school in the same institution, two questionnaires were sent out.

Results

The results were tabulated in three ways:

1. The overall percentages of positive, negative, doubtful and unanswered questions, without regard to the source of the answer.
2. Separate percentages for the responses of missionaries and Japanese administrators to parallel questions. These are labelled M and J respectively in the table below.
3. Separate percentages of responses from those connected with schools of different size. The schools were grouped into four categories: those having an enrollment up to 250; those with an enrollment of 251 to 1000; those with an enrollment of 1001 to 2500; and those with an enrollment over 2500. These categories were labelled A, B, C, D.

The following table shows the results obtained expressed in percentages:

1. Direct evangelism has been more active in the school since 1945 than it was before 1941.

Sources	Yes	No	?	Blank
Missionary	23.5	31.4	41.2	3.9
Japanese	56.7	7.4	29.9	6.0
Total	42.4	17.8	34.7	5.1
A	30.8	7.6	30.8	30.8
B	37.5	21.9	25.0	15.6
C	38.3	20.0	41.7	
D	60.0	15.0	25.0	

2. On the staff of your school there is a fulltime chaplain directly responsible for the Christian nurture of students.

Sources	Yes	No	?	Blank
M.	58.8	41.2		
J.	74.6	25.4		
Total	67.8	32.2		
A	30.8	69.2		
B	68.7	31.3		
C	71.7	28.3		
D	70.0	30.0		

3. Attendance at daily chapel is required of all students.

M.	66.7	33.3
J.	73.3	26.7
Total	70.6	29.4
A	76.7	23.3
B	72.7	27.3
C	83.9	16.1
D	43.5	56.5

4. The spiritual commitment of missionaries on the faculty is considered more important than their academic qualifications.

M.	19.8	43.1	33.2	3.9
J.	50.0	27.1	7.2	15.7
Total	37.2	33.9	18.2	10.7
A	23.1	38.4	23.1	15.4
B	31.2	25.0	18.8	25.0
C	43.3	30.0	23.3	3.4
D	35.0	50.0	15.0	

5. On the whole, the faculty are indifferent to the religious program.

M.	23.1	71.2	5.7	
J.	7.5	85.5	7.0	
Total	14.3	80.7	5.0	
A		100.0		
B	15.6	76.0	9.4	
C	15.0	83.3		1.7
D	20.0	65.0	15.0	

6. All students are required to have a knowledge of Christianity before graduating from the school.

M.	92.2	7.8
J.	100.0	
Total	96.6	3.4
A	92.4	7.6
B	96.9	3.1
C	95.0	5.0
D	90.0	10.0

7. The increasing emphasis on academic standards has made necessary a weakening of the religious program.

M.	23.5	60.8	11.8	3.9
J.	17.7	72.0	10.3	
Total	20.2	67.2	10.9	1.7
A	7.6	77.0	15.4	
B	18.8	71.8	6.3	3.1
C	19.4	69.4	9.7	1.5
D	25.0	70.0	5.0	

8. Opportunity is provided for the students to study Christianity, but such study is not required.

Sources	Yes	No	?	Blank
M.	23.1	75.0		1.9
J.	29.9	67.1		3.0
Total	26.9	70.6		2.5
A	23.1	76.9		
B	15.6	81.3		3.1
C	23.3	71.7		5.0
D	65.0	30.0		5.0

9. Most students are unaware that the propagation of Christianity is the chief purpose of the school.

M.	29.4	52.9	17.7	
J.	59.7	14.9	20.9	4.5
Total	46.6	31.4	19.5	2.5
A	30.8	46.2	15.4	7.6
B	37.5	37.5	25.0	
C	50.0	29.0	16.2	4.8
D	50.0	30.0	15.0	5.0

10. Christian conviction is an important qualification in the selection of faculty for the school.

M.	62.7	23.5	11.8	2.0
J.	92.5	4.5	1.5	1.5
Total	79.7	12.7	5.9	1.7
A	92.4		7.6	
B	75.0	18.8	3.1	3.1
C	83.6	8.2	6.6	1.6
D	70.0	25.0	5.0	

11. Most faculty members actively support the work of the faculty committee that promotes Christianity for the administration. Not recorded

12. Christian education in the school is mainly carried on through extra-curricular clubs and organizations.

M.	17.6	80.4	2.0	
J.	54.5	38.2	2.9	4.4
Total	38.7	56.3	2.5	2.5
A	23.1	58.7	7.6	7.6
B	37.5	53.1	3.1	6.3
C	45.0	53.3	1.7	
D	42.9	47.6	9.5	

13. Most faculty members attend the school chapel service.

M.	60.8	35.3	3.9	
J.	66.3	31.3	2.4	
Total	64.1	35.9	3.0	
A	92.4	7.6		
B	84.4	15.6		
C	78.0	16.9	5.1	
D	31.8	68.2		

14. The Christian program at the school would be strengthened if the churches in the community worked more closely with the school.

Sources	Yes	No	?	Blank
M.	56.9	19.6	21.5	2.0
J.	74.6	7.5	19.9	
Total	66.9	12.7	19.5	0.9
A	46.2	15.4	38.4	
B	65.6	12.5	15.6	6.3
C	80.0	10.0	10.0	
D	50.0	25.0	25.0	

15. The students have shown a steadily increasing interest in Christianity during the last 15 years.

M.	26.4	34.0	37.7	1.9
J.	44.8	26.9	26.9	1.4
Total	36.7	30.0	31.7	1.6
A	30.8	38.4	30.8	
B	40.6	25.0	34.4	
C	28.3	31.7	33.3	6.7
D	55.0	20.0	25.0	

16. Missionaries at the school are officially given specific assignments in the school program for promoting Christianity.

M.	72.0	24.0	2.0	2.0
J.	61.2	22.4	6.0	10.4
Total	65.8	23.1	4.3	6.8
A	100.0			
B	59.3	18.8	6.3	15.6
C	71.2	18.6	3.4	9.8
D	45.0	55.0		

17. If the schools and churches were administered by a single denominational organization, the school program of student evangelism would be strengthened.

M.	11.8	52.9	33.5	1.9
J.	34.3	28.4	29.8	7.5
Total	24.6	39.0	31.3	5.1
A	23.0	30.8	30.8	15.4
B	18.8	43.6	31.3	6.3
C	30.0	35.0	28.3	6.7
D	15.0	50.0	35.0	

18. The religious program of the school is actively supported by the faculty.

Not recorded

19. Ten years from now religious activities in the school will probably decline in importance and scope.

M.	9.8	62.8	27.4	
J.	1.5	86.5	9.0	3.0
Total	5.1	76.3	16.9	1.7
A		92.4	7.6	
B	6.3	71.8	21.9	
C	3.3	80.0	15.0	
D	15.0	55.0	30.0	

Are Japanese Church-Related Schools Becoming Secularized?

20. The greatest help to student evangelism in the school would be additional funds granted specifically for student religious programs.

Sources	Yes	No	?	Blank
M.	5.8	70.6	23.5	
J.	39.4	36.4	22.7	1.5
Total	24.8	51.3	23.1	0.8
A	7.6	69.3	23.1	
B	21.9	50.0	28.1	
C	23.0	55.7	19.7	1.6
D	35.0	45.0	15.0	5.0

21. The school is gradually losing its religious character.

M.	16.0	74.0	10.0	
J.	7.6	81.8	9.8	0.8
Total	11.2	78.4	9.3	1.1
A		84.6	15.4	
B	12.5	78.1	9.4	
C	6.6	85.2	6.6	1.6
D	20.0	60.0	20.0	

22. The religious program of the school would be more effective if more missionaries could be assigned to the school.

M.	30.0	34.0	34.0	2.0
J.	47.7	22.4	28.4	1.5
Total	40.1	27.4	30.8	1.7
A	30.8	23.1	46.1	
B	37.5	34.4	25.0	3.1
C	41.7	23.3	35.0	
D	30.0	35.0	35.0	

23. Under the present conditions, an increase in active student evangelism is unlikely.

M.	35.8	50.9	11.4	1.9
J.	35.8	35.8	26.9	1.5
Total	35.8	42.5	20.0	1.7
A	15.4	53.5	23.1	7.6
B	43.8	40.6	15.6	
C	38.3	41.7	13.3	6.7
D	35.0	40.0	25.0	

24. With the gradual stabilization of educational conditions, the religious activities of the school will increase beyond the present situation.

M.	42.3	15.4	40.4	1.9
J.	62.7	10.4	26.9	
Total	53.8	12.6	32.8	0.8
A	53.5	7.6	38.9	
B	55.7	6.3	37.5	
C	45.0	20.0	31.7	3.3
D	55.0	5.0	40.0	

25. There are signs in the school of a renewed Christian zeal.

M.	50.0	42.0	8.0	
J.	41.8	23.9	32.9	1.4
Total	45.3	31.6	22.2	0.9
A	38.4	30.8	30.8	
B	40.6	18.8	37.5	3.1
C	42.2	39.0	16.9	1.7
D	60.0	25.0	10.0	5.0

26. It is natural and inevitable that as Christian schools mature academically, the religious interest declines.

Sources	Yes	No	?	Blank
M.	8.0	76.0	16.0	
J.	7.5	80.6	10.4	1.5
Total	7.7	78.6	12.8	0.9
A	7.6	84.8	7.6	
B	15.6	75.0	6.3	3.1
C	1.7	83.8	13.3	1.7
D	10.0	70.0	20.0	

For the sake of convenience in interpreting these results, the questions will be grouped according to the subjects listed on page 1, as follows:

1. Spiritual qualifications of missionaries and faculty #4, 10
2. Attitude of the faculty toward the religious activities program #5, 13
3. Relation of the schools to the churches #14, 17
4. The place of Christian education in the curriculum and extracurricular activities #2, 3, 6, 8, 12
5. The function of the missionary in the schools #16, 22
6. Need for financial aid #20
7. General trend toward secularization #1, 7, 9, 15, 19, 21, 23, 24, 25, 26

It is recognized that such quantitative evaluation is far from qualitative, but multiple statements on the same topics gave a qualitative value to some of the results. Again, where the samplings are limited or vary widely in their scope, there may be little significance in the resulting figures. E. g., if there is one high school of between 1001 and 2500 students, a 100% answer on the increase of student interest in Christianity during the last 15 years means little or nothing compared to 18 out of 24 schools of between 510 and 1000 students so reporting.

Interpretation of Results

1. Importance of spiritual qualifications for missionaries and faculty

The results were doubtful, perhaps because many people considered academic and spiritual qualifications of *equal* importance. The majority agreed, however, that Christian conviction was important in the selection of Japanese faculty.

2. Faculty attitude toward the religious program

A large majority felt that the faculty were *not* indifferent, though the degree of their participation and support varied.

3. School-church relationship

There was general agreement that the support of local churches strengthens the school evangelistic program, but there was considerable doubt whether a national denominational board could administer them more effectively than they are now.

4. Christian education through the curriculum

The majority of schools have full-time chaplains, except in the schools with small enrollment, many of which were established after the war and have limited funds and

small staff. Daily chapel is required in all except the largest schools and most schools require some knowledge of Christianity through course study. Only in the large institutions are these courses left to the choice of the student. The reports on whether the religious program was mainly carried on through student extracurricular activities were inconclusive, perhaps because of overlooking the word "mainly".

5. The missionary's role

The vast majority of schools assign some specific responsibility to missionaries, but opinion was equally divided as to whether more missionaries would improve the religious program.

6. Finance

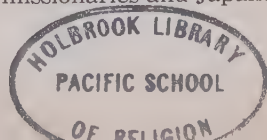
Most missionaries thought that financial aid would improve the religious program, but the other groups were about equally divided, except for the largest schools, which definitely rejected it as a significant factor.

7. Secularization

The majority of administrators reported greater evangelistic activity since 1945 than before 1941, though quite a few missionaries questioned the fact. It is encouraging to see that a large majority feel that the religious program has not been weakened by rising academic standards. The controversial nature of the premise that the chief purpose of Christian schools is the propagation of Christianity made the response to Statement 9 inconclusive, though the trend of opinion was that the students did *not* recognize it as the purpose of the Christian schools. Opinion was divided as to whether students' interest in Christianity had consistently increased in the past 15 years, though surprisingly enough, the majority of the largest institutions believed it had. There seems to be no general fear that religious activities on the campus will decline in importance in the next 10 years, for the vast majority of the schools insist that they are not losing their Christian character; and even under present conditions an increase in student evangelism is believed to be not only possible but likely, after educational conditions have become stabilized. However, only about 40% of the schools reported signs of renewed Christian zeal among their students, but a majority of the largest schools reported that there was evidence of such zeal. This fact conflicts with the commonly-held opinion that the larger the student body, the less the interest in Christianity. Finally, an overwhelming majority denied the statement that secularization is inevitable as academic standards are raised.

General Conclusions

1. Missionaries and Japanese are not at variance in their opinion, except as to increased evangelistic activities since 1945. The discrepancy may be due to the number of young missionaries who have arrived since the war and have no basis for comparison, or it may be due to a difference in standards. The missionaries are also more doubtful about an increase in religious interest among students. But in essentials such as the desirability of maintaining the religious spirit of the school, missionaries and Japanese are closely



- agreed.
- The religious character of the school is not *necessarily* in inverse ratio to its size, for many large institutions (over 2500 students) report active evangelism and student religious interest in spite of the fact that daily chapel is not required.
 - The % of Christians on the faculty and staff in ratio to the enrollment of the school is as follows:

	Faculty	Staff
Group A	71-80%	91-100%
Group B	61-70%	41-50%
Group C	71-80%	51-60%
Group D	41-50%	31-40%

This table indicates plainly the critical point, which lies in the larger institutions, where it is difficult to find qualified teachers of Christian character and conviction in sufficient numbers.

Recommendations for Strengthening the Schools

At the end of the questionnaire space was provided for the expression of individual opinion as to the cause and cure for the trend toward secularization, if any. These were sorted according to subjects and points-of-view and samples chosen from each for quotation below.

There were a few voices raised in defense of the evangelistic effectiveness of the Christian schools today. For example,

My feeling is that more effective results obtain today than in the years immediately preceding 1939. The staff of chaplains has been enlarged and there seems to be a more enthusiastic participation in religious activity...

And another reports,

If you compare the early beginnings of the school with the present there was probably more direct evangelism than now, especially since the number of students was smaller than now. But the interest in the Christian spirit has improved during the last ten years...

The most hopeful note of all is sounded by the following:

- There are undoubtedly various forces at work today which draw the students' attention toward secular things, but it is also true that students are hungry for the "real thing" when they see it.
- Although we cannot furnish statistics as to baptisms, the leaven is certainly spreading through Japanese society in an inconspicuous way. We must have faith in the "seed of the Word".

Some who recognized a tendency to secularization refused to acknowledge that it was necessarily evil. Thus,

- Why is it bad for Christian schools to become secularized? Sometimes, especially in girls' schools, they think it is their responsibility to enclose students within an "ivory tower" and make it like a nunnery. But school education cannot exist if it is separated from society. So it is better not to be concerned about such a nonsensical idea as separate education, but we should have contact with society and intercourse with secular life. And this is one good method of making Christianity Japanese, I think.
- Secularization comes when Christian Education is not understood correctly. The more Christian the educational program becomes, the more its academic standards should be heightened. A scholar who has no time to help students to come to a definite commitment of faith in

Christ is not a Christian scholar. In other words, just as high academic standards are no excuse for secularization, neither is Christian education an excuse for low academic standards.

Among these it was stated that the fundamental necessity is for re-thinking the nature and purpose of Christian schools, and getting rid of the presupposition that the schools exist only to evangelize students, and that academic advances necessarily militate against witnessing to Christ as the Truth.

We must be clearer about our Covenant confessional theology; the paradoxical work of the Trinity; the validity of the indirect witness to the Gospel and see the role God asks of schools which should never be confused with the churches—they bear the evangel—schools can only witness to and for them.

If this premise in regard to the function of the Christian school be valid, then the following comment by a recent arrival in Japan is extremely pertinent:

It seems to me that the essential problem of reaching young people "where they are" in today's world may apply to Japanese college students especially. What astonishes me is the complete absence of any program of applied Christianity. Even in our secular public schools and colleges in the U. S. there is a consistent awareness of the needs of others and our responsibility to do something about them. Hence school and class donations to the Red Cross, various drives for special causes like UNICEF, etc. I can't see how young people who are exposed only to endless teaching and sermons would find much that attracts them. It is all too introspective and abstract. Possibly the relationship of the schools and colleges to evangelism will become less institutional with more emphasis on the type of approach used by the various religious clubs on our own campuses.

A variant concept is that Christian schools have a political role in Japan, as seen in the following quotation:

I am sure Christianity will have a hard fight in order to save democracy in Japan. It is one of the missions of Christianity to vitalize democracy in Japan. The fate of Japan will be decided by Christianity. At present the Japanese are only playing with democracy—they think it is a political function only. Democracy is the *principle of life* and we have to bring the Japanese to realize democracy is the principle of life, and in order to see it, there is no other vital force but Christianity to do it.

Among those who consider secularization of the schools a threat, the following are given as causes:

A. The expense of running the schools.

In all private schools there is a tendency toward an increase of the economic burden on students and their parents. Particularly in the provinces where financial help is obtained from contributions by parents and raising the fees, there is grave danger of secularization. Schools which are situated in a pagan environment should not have to depend on the help of parents but should expect help from endowments, a profitable business enterprise, the government, or mission boards.

B. Large enrollment

As the school becomes larger, the non-Christian elements become more powerful. Finally this element becomes the dominant one in the school and determines its atmosphere.

C. The influence of mass communication

- 1) The secularization of Christian schools is due to the fact that students are constantly exposed to the secular impact of all kinds of mass communication.
- 2) The present world political and economic movements are anti-Christian. This fact is exerting a great influence upon Christian education.

As to possible remedies, the need for Christian scholars on the teaching staff was recognized as of paramount importance.

1. I think that if we could get one or two outstanding Christian scholars who have more scientific knowledge than non-Christian teachers, their influence would be far greater than we can imagine.
2. I feel that much of the secularization comes from the lack of a strong Christian leader at the head of the school. Because of our president's strong conviction and insistence upon a Christian faculty and an active Christian witness in all fields, as well as his hearty support of all missionary efforts, our school is not losing ground, but gaining it.
3. The paramount problem is to find devoted and able Christian teachers. For this we need a training institution.

What is the role of the missionary in helping to "hold the line" of defense against the hosts of secularization?

1. The responsibility for evangelism in the schools as well as in the churches should be taken by Japanese nationals and not by missionaries. Missionaries should assist the school program only in areas in which they can give unique contributions, i. e. advisor and resource person in strengthening the English curriculum; special help in still undeveloped areas such as music education, counselling, etc.
2. In our school a committee presided over by a missionary meets every week to direct the religious activities which include such things as Bible teaching, evangelistic meetings, Sunday School, baccalaureate services, retreats and regular conferences with local pastors of all denominations.

What part should the churches play in relation to the Christian schools?

1. In my opinion a Christian school is a church-related school. It belongs to the Christian community of which the church as the body of Christ is the foundation. This does not mean that the church should control the school legally and administratively, but the former should give the latter spiritual and moral, and if necessary, financial support. Those who are serving in Christian schools should have a sense that they have been placed by the church to their task of teaching and that they are to witness to the fact that Jesus Christ is the Lord.
2. It is important that the life of the church be continuously kept vital and creative, so that it may always win, nurture, and provide intellectually capable men and women for the faculties of Christian schools.

What then are the conclusions to be drawn from this survey? First, missionaries and their Japanese colleagues are in the main agreed upon the importance of maintaining the "spiritual glow" in the Christian schools, though there is a difference of opinion as to the extent to which this aim is being accomplished. Second, the religious strength of an institution is not necessarily in inverse ratio to its enrollment. However, as the size increases, the proportion of dedicated Christian scholars on the faculty tends to decrease. Finally, there is a need for clarifying the basic concept of the function of the Christian schools in relation to scholarship and evangelism.

Since this talk was given to a group of missionary teachers connected with one of the church-related schools, it seems peculiarly appropriate to this issue, especially as its message comes from the Japanese point-of-view.

What are You Doing Here?

(I Kings 19: 9—18)

MASATOSHI OGASAWARA

The other day I received a birthday card, which a friend of mine in the United States sent me. The 9th of November was my birthday, but neither my family nor I remembered it at all. Only one of my former classmates at Lancaster Theological Seminary, reminded us that we had missed one of our birthday dinners this year. Yes, I was remembered by my friend, even though I was not conscious of it. We are always remembered by our friends. We are always remembered by our Lord, even when we utterly lose our direction in the mists of this world. We are thought of, we are prayed for, we are enlightened, we are strengthened, and we are guided, even when we do not know it. Thus He walks before us. Sometimes we stumble, sometimes we fall, but He waits for us and leads us forth together.

Often we feel the heaviness and hardness of our Christian task in this land. We are often afraid. We are often tired. Weakness, helplessness and meaninglessness flash into our minds. We are often at a loss about what to do and how to do it. We tend to flee from the work with which we have been entrusted.

"What are you doing here? Go forth and stand upon the mount before the Lord." The same voice as came to Elijah who had hidden himself in a cave of Mt. Horeb sounds to us all today.

One of our Japanese Christian journals, *Fukuin To Sekai* (The Gospel and the World) takes up the subject of the missionary in Japan in its November issue. I would like to introduce briefly some of the views of the different writers.

I. Rev. Takeshi Takasaki, Professor, Tokyo Shingaku Daigaku. In his article "Missionary, Past and Present" he concludes, "The presence of the missionary must mean a sign of the fellowship of the universal church. A missionary always remains foreign. But because of his foreignness, he must and can be in the living relationship of conversation with the native church."

II. Rev. Takao Fujii, Professor, Kansai Gakuin Daigaku. He discusses this matter in his article, "A Missionary as a Dialogist, a Co-worker." He goes on to say two things about the necessity of the missionary for Japan. I. A missionary can be an objective evaluator of the Japanese traditions which are not Christian, but on which the Christian church must be built. We need advice from missionaries who represent the churches which have grown up in an utterly different cultural tradition. II. A missionary needs to cultivate

enough ability in the Japanese language to be able to understand at least the *Chuokoron* and the *Sekai* as the lowest standard. Otherwise he cannot penetrate into what the Japanese intelligentsia are thinking about their own culture.

III. Rev. Kikaku Shimamura, Pastor, Fujimicho Church. As the president of the General Evangelism Committee of the Kyodan he stresses what the Japanese church must do for missionaries, and he mentions the necessity for missionaries. In order I. To realize the ecumenical spirit. II. To contribute their special talents to special fields, such as short term evangelism, and so forth. III. For the expense of special evangelism beyond the church's present reach. IV. For planning the evangelism of the Kyodan, bringing the original ideas of the missionaries who have had many rich experiences in other countries. V. For the self-examination of the Japanese and the Japanese ministers. VI. The fundamental meaning of being a missionary is that God is the missionary. When he says "Whom shall I send?", a missionary is a man who answers, "Here I am" and comes to Japan. We want missionaries who come from God. We do not ask to which country they belong. We cannot refuse missionaries, because to do so is to refuse God.

IV. Rev. Yoshitaka Kumano, Professor, Tokyo Shingaku Daigaku. In his article "Church Making and the Missionary" he writes that missionaries are needed as living witnesses to the Christian life. I. We Japanese Christians do not have enough experience of things such as the Christian home, a Christian private life, the life of prayer at home, etc. This living witness may not necessarily be the best. He says, radically speaking, that the missionaries may be useful even when they cannot speak a single word of Japanese. He stresses the need of being living examples of the Christian life. II. We want plain-speaking about the faults of the Japanese and the Japanese Christian church through speaking the gospel in its universal significance. III. It is desirable that missionaries have good scholarship and sound judgment. IV. Be careful in choosing Japanese friends or co-workers. People with whom they can easily get acquainted are not always good. It is recommended that the missionaries should have good co-workers or advisers with whom they can have deep conversation. V. He warns against political activities by the missionaries. Rev. Kumano limits his opinion to the evangelistic missionaries.

These are only excerpts of opinions on the necessity of and desire for missionaries in the church of Japan, stated by some of the leading Japanese Christian scholars and ministers. It goes without saying that they contain some important ideas for missionaries to think about. However, it seems that the problem is that these ideas and desires have not been rightly communicated, or fully discussed between the missionaries and the Japanese Christian leaders.

There is no need to repeat what is stated above, but I have a few things to add about the matter of the missionary in Japan.

I. As you know, present-day Japan is a confused country. The Christian church in Japan is in the same situation. We need patience, sympathy, and insight.

The geographical isolation of Japan, the three hundred years' isolation policy of the Tokugawa-shogunate, the localism, the strong clan-spirit, all these have helped to create

the "shut-door" tendency of the Japanese mind. This is shown by the reserve which lies behind the Japanese politeness. Mutual fellowship is gravely handicapped. So try to talk. Do not mind whether it is in Japanese or in English. Talk! Have a conversation! Have a meeting! Do this with the ministers and the teachers of the Christian schools. I should especially like to stress the need for talking with the ministers and the administrators of the Christian schools about the meaning and the function of the missionaries here in Japan until you can fully understand and fully commit yourselves. This will surely help not only you, but also our ministers and teachers, to clarify the meaning of the Christian mission and to grasp the full scope of the common task to proclaim the gospel of Christ, so that you and we can work together positively and concretely, realistically and meaningfully.

II. Today Christianity in Japan is in transition from the period of transplantation to that of indiginization. The church in Japan has come very slowly to understand the significance of this indiginization of the Christian faith. Not Christian civilization, but the gospel of Christ must be planted and watered and cared for until it blooms in Japanese fragrance. To this end both missionaries and Japanese Christians have their parts to contribute.

As the case of the Christian schools stands, the significance of the Christian school as a witness to the gospel is very great. One of my wishes is that we could have more Christian schools in Tohoku, the less advanced part of Japan, and a harder soil for the gospel to grow in. To break this hard wall one of the best tools is the Christian school. You see, the majority of the members of the churches in Sendai are graduates and students of Christian schools. At present the Christian schools are all in large cities. We should have more Christian schools in the provinces. Many schools are needed, not necessarily agricultural schools.

Teacher-missionaries will talk about their life problems with the boys and girls as sympathetic friends. To teach English well is of course important, for it is a witness to the gospel, but personal influence through talking and sharing experiences within the classroom is equally important in proclaiming the gospel of Christ, that salvation is given unto all people of the world.

III. It is said that Japan is hard, strong soil for the gospel. Great efforts have been made by the missionaries within this 100 years' mission to Japan. Numerically the Christians are a tiny minority. Many wonder why the church here is like this. There is, however, never a good soil for the gospel anywhere in the world. It took 650 to 700 years for the original indigenous Japanese Buddhism to appear. We are not longing for mass conversion any more. We want a solid Christian man. Not simply an individual, but a good Christian fellowship, Christian communal life, which is to be a witness to the universal church of Christ. We are given an indelible hope for our present effort in Jesus' words: "With what can we compare the Kingdom of God, or what parable shall we use for it? It is like a grain of mustard seed, which when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade". (Mark 4: 30-31)

IV. I would like to cite a few sentences from Dr. Kraemer's book "*The Christian Message in a non-Christian World*."

"All the evidence, compressed in the foregoing line of reasoning, drives irresistibly to the conclusion that the Christian church is not at the end of its missionary enterprise in the non-Christian world, but just at the beginning. The independence and autonomy of the daughter-churches in the non-Christian world does not mean a gradual withdrawal of the missionary activity of the present churches. On the contrary, the fact that the Christian church actually has become a world-wide community, the responsibility this involves, and the solidarity in faith and love and hope in which the older and younger churches have been thereby found together, point to the obligation of renewed missionary consecration and activity." (p. 40)

We would like to unite in embracing a vision of groups of people here and there in the rice fields of Tohoku, praising the glory of God manifested in his son, Jesus Christ, through his incarnation, crucifixion and resurrection, and crying for the coming of the final hope and love in this natural, beautiful but confused human land of the East. Thus the light which shines in the darkness of Japan is that light that St. John once envisioned in Jesus Christ, his only begotten son, shining from Galilee, the northern part of Palestine, to the world of darkness in the Roman Empire.

Let us remember that the missionary task is the divine, eternal, creative, redemptive, regenerative work which finite sinful man is called to participate in by grace; and let us believe in the promise of sharing in his own glory as ruler over the world.

For us God's voice sounds "Go, return on your way to the wilderness of Damascus."

Through the courtesy of the Institute of Eastern Culture, we are able to reprint this article from its October, 1960, issue. Those who read Mr. Howes' article on Uchimura's view of Columbus will be interested in this further study of the Japanese thinker's views.

The *Chijinron* of Uchimura Kanzo

JOHN F. HOWES

During the years since the end of World War II the name of Uchimura Kanzo has become increasingly well known as an essayist, student of the Bible and founder of the *Mukyokai* group of Christians in Japan. Although the words which have been written about Uchimura are numerous, most of them are impressionistic reminiscences by those whom Uchimura influenced. The time has now come to study Uchimura's work in preparation for a broader appreciation of his contribution to modern Japanese culture.

Throughout his life Uchimura had an interest in the individual and the nation coupled with an interest in history. He looked to the past to serve a didactic purpose—to assist man either as an individual or as a part of society to fulfill his role in history. In Uchimura's early thirties he wrote two histories with such a purpose. The biography which was written in 1892 depicted Columbus as the representative of his age and a model for later generations. In the *Chijinron* (地人論), written during the following year, Uchimura described a theory of world history. His final sentences indicate that knowledge of the meaning of history should serve as the basis for individual action.

The *Chijinron* sets forth in a little more than one hundred pages a theory of world history and then describes the course of world history and predicts its future with reference to this theory.

Uchimura begins by discussing the relationship of the physical characteristics of the earth to the life of the men who inhabit it. "Geography" as used in this work refers to this study. He goes on to say that one must know geography if he wants to understand economics, government, literature and religion or wants to develop a healthy world view. Indeed, for one "who honestly loves and longs for truth, geography is a kind of love song, a philosophy painted with mountains and rivers, a prophesy formed by the hands of the creator."* Accordingly, the mountains, plains and seas each make a contribution to man's welfare. Mountains by cutting man off from his neighbors develop the spirit of self reliance and independence. They also encourage seminal and imaginative thinking. The plains provide man with the material necessities of life. The accumulation of wealth and power that results from this, however, often stifles his freedom and imagination. The seas perform the function of drawing off the excess wealth from the plains so that their inhabitants do not become lazy and corrupt. The boundless expanse of the seas also gives man a sense

* *Uchimura Kanzo Zenshu*, Vol. 1, p, 547.

of the infinite and of unity with his fellow men.

A study of this arrangement of the land and seas teaches how Divine Providence has ordered the physical features of the earth for the advancement of mankind. On it men develop slowly in a manner similar to the development of the individual, with the exception that the race does not wither and decay in contrast to the experience of the individual. The race continues to develop, and the earth exists to assist this development.

After finishing his description of the basic rules underlying the disposition of the lands upon the face of the earth, Uchimura turns to a discussion of how history developed on the various land masses. He finds that man originated somewhere on the plateaus at the Western end of Asia's central mountain block and that groups of men moved both west and east from there. The westward moving groups received one of Asia's most important contributions right before it left Asia. This contribution was the twin concepts of monotheism and man's direct relationship to God. In Europe this group of men developed individualism and self reliance in contrast to their fellows who remained in Asia.

*Man is not a purely social. He is the true Shekinan, the temple of God, and he is perfect unto himself. He who seeks the perfection of mankind in the perfection of society alone does not as yet know what man is. We can understand ourselves only through God. Even though there are ties of great affection between individuals, they are only indirect ties. The only direct relationship is with God. Man should seek God first and then look for friends. There can be no strong social group unless it is bound together by God.**

Man found his own independence and realized this relationship with God in the valleys between the mountains of Europe. These same mountains brought strife as well as an increasing awareness of man's individuality. Strife between man and man, however, encouraged conciliation between man and God, and the concept of freedom issued forth from this conciliation. Although freedom thus arose in Europe, it did not flourish there. Columbus discovered where it would flourish, and the English, facing alike to Europe and the West, took it across the Atlantic. Here on the new continent the Protestant and freedom loving peoples of Europe brought man to his highest state of perfection. It was just as if,

these peoples who revered freedom and longed after equality and independence had found their final resting place in the continent of North America. Here they discarded the feelings of animosity which had arisen between them as members of separate nations in Europe. Here they were bound together by the lofty concept of freedom. Unity developed out of diversity, and men were again one. . . .**

The ideals of Western Asia matured in Greece's ideals were realized in Europe. The essence of Europe and its ideals moved into America. Men attempted unification in Asia and failed; in Europe they became separated and in America once more came together. There is thus complete agreement between the lessons of geography, . . . and the experience of history. Nature itself is history. He who follows nature walks in the way of Heaven. Is not geography in reality a voice from Heaven?***

Uchimura goes on to discuss more fully the second great stream of mankind, that which had gone to the Orient. He considers it to include both China, India and the continental lands around them. India is geographically an area of great contrasts: mountains and

* *ibid.*, p. 584.

*** *ibid.*, pp. 615-16.

** *ibid.*, p. 613.

plains, heat and cold is also wealthy. Repeated invasions through the relatively easy approaches in the West have prevented India from producing a strong government or a special culture. Unable thus to develop good political administration and

blessed with benevolent circumstances which made it unnecessary to fight nature, the Indians became captivated by it. . . . As a result they tried to fulfill their aspirations in the mental rather than the physical world. Oppressed in the flesh, they developed along spiritual lines: having failed on earth, they succeeded in Heaven. . . . One cannot find such deep thoughts, such grand imagination, such daring conclusions in Europe or in America. India's religion is her geography made spiritual. . . . Indians transformed the beauty of nature around them into the world of ideas. They tried to lead the world with the wealth of their thoughts.*

In direct contrast to India, China, because of its geographical features is a perfect little world. Everything necessary to man's life exists there. Chinese need wait upon others for nothing, and so they have no use for intercourse with barbarians. Their distant separation from their nearest neighbors combined with this self sufficiency has encouraged the development of an independent and unified culture.

Unity is natural for China, and he who hopes to divide China goes against nature. . . . To partition China would be as difficult as to unify Europe. The ideals of Charlemagne and the hopes of Napoleon fitted China but not Europe. Chinese history in general directly opposes that of Europe.

For that reason division and strife arose in Europe while China produced unity and combination. Freedom and independence accompany the former while harmony and submission spring from the latter. A compact of individuals crystallized Western society into its present form while Oriental nations resulted from a family-like unity. Charlemagne's attempt at direct succession immediately broke down. The Duke of Chou's theory that the most able should be selected to rule did not suit the Chinese. The ideal of America is a country without a king, church without a bishop, while the Chinese theory of ruling the state is based upon respect to those above and family ties. The limitless geographical divisions of Europe underline the former point of view, while the latter rests upon the simplicity of Chinese land forms. The European and the Oriental ways of thought differ as greatly as the poles of a magnet. Therefore Europe's long points are Asia's short comings, and Europe lacks what Asia possesses. . . . The perfect civilization will result from the marriage of Europe to the Orient. . . .

The East in its development will throw off the evils which result from its uniformity through the infusion of the Western spirit with the spirit of the Orient.**

At this point Uchimura's words become more poetic as he turns to predict the future. Japan, he finds, has many of the geographical features of a great country. Its landforms have many similarities with those of all of Europe or any of a number of its individual nations. In addition Japan is an island nation, and the function of island nations is to assist in promoting interchange between continents. Japan is located between America and Asia, and her mission is to link these two continents, as her many ports facing in each direction show. The main mountain ranges of Japan facilitate an Asian type unity. The smaller mountain ranges which cut across these main mountain ranges make possible the development of European self government and independence. These geographical features foreordain Japan's mission as the link, both intellectual and physical, between the West and the East.

* *ibid.*, pp. 621—2.

** *ibid.*, pp. 626—8.

Japan has already taken unto herself the traditions of the East and improved upon them. Her role when Perry arrived then, was that of the middleman at the wedding, greeting the strong and promising bridegroom. Perry in forcing the Japanese government to admit the West only served the purposes of nature which had anticipated this event since the creation of the earth. As soon as Japan admitted America, it began to assimilate her culture. It took over the material parts of this culture very quickly, and the Western tradition of individual freedom came to her and was embodied in her constitution. This was at a time when not even one voice had been raised for freedom by her neighbor to the west and when the India of Shakyamuni was sunk in humiliating bondage.

The two cultures which originated to the east and to the west of the Pamir Plateau have gone their separate ways and come together again in the Pacific Ocean. The new culture conceived of this about to spread out from us both to the east and to the West.*

Uchimura then includes the following poem by Hiraga Gennai (1726—1779) :

*Sashiizuru Asahi mo Moto mo Hikari yori
Koma Morokoshi mo Haru o ihiruian.*

Through the beams thrusting out from the morning sun Korea and China will mark the advent of spring.*

The final chapter continues the tone of prophecy to describe the role of the three southern continents. These continents have much in common geographically. They are also alike in that their place in history lies in the future. Africa is the farthest north and therefore most subject to influences from the advanced portion of the world. Its topography renders access difficult, and the zone of tropical diseases along its coast subjects almost every traveler to illness. For these reasons it has remained largely unopened. This condition will not continue indefinitely, but the development of Africa cannot take place until individuals have learned to co-operate with others. No one nation has the resources to open Africa. The nations of Europe as a result will have to work together in this task, and the unification of Europe will result from this co-operation.

South America appears almost like a part of North America rather than a separate continent. It is set apart from North America by the fact that Latin races settled it. Bankruptcy and inability to form stable government plague its nations. They should be unified under other leadership. The best nation for the purpose is the United States. The geographical features of both continents encourage this. Their history since their discovery has inclined toward it. Other nations could not object to it. It would benefit both continents and make the whole world happy.

Australia is ancillary to Asia as Africa depends on Europe and South America on North America. Europeans now possess it but will not be able to retain it. They cannot develop it without the aid of Orientals. If the Chinese with their practical bent assist development, they will not stop short of assuming control. The trade of the British colony of Hongkong is already in the hands of the Chinese. "Will not Australia become like Hongkong? *The*

* *ibid.*, p. 643.

problem of the South Seas will not be settled until China has arisen once more."*

Now that civilization has been united once more in Japan, all that remains is to spread it to the southern continents. We as individuals should each observe the map of the world and ponder what part God wants us to play in this development.

Thus Uchimura ends his historical geography with a challenge to the individual. The problem of national mission is also in part a personal problem, for the actions of individuals make a difference in history. In this way even a theory of world history becomes a means to inform individuals of their duty: history comes to serve the ends of moral instruction.

The instruction Uchimura offered his readers in the *Chijinron* resembles that which was being presented popularly in the West. Its interpretation was within the stream of interest in individual and social evolution as an evidence of God's providence that developed in nineteenth-century Europe. Uchimura expressed indebtedness to Darwin among others but took his basic conceptual framework and much of his interpretation from the works of the German Karl Ritter (1770—1859) and his Swiss-American disciple Arnold Guyot (1807—84). Ritter and Guyot both helped lay the foundations for the scientific study of geography as well develop teleological theories of its meaning. These theories gained wide acceptance through their inclusion in school geography textbooks.

The moral offered by Uchimura went beyond restating the fruits of Western scholarship, however. In bidding his readers to use the knowledge he presented as a basis for their own action he was asking them to take part in the future he predicted. Their personal role in history was to identify themselves with Japan's role. The Protestant and Calvinistic terms in which Uchimura couched his description of this role may have been beyond the understanding of all his readers but those who were experienced Christians. They did not need to understand these terms to be moved by Uchimura, however, for there was in their own Japanese past a sense of uniqueness and of national role which went at least back as far as Motoori Norinaga (1703—1801). Here Uchimura provided support from Western history and religion for these ardently held but vaguely defined convictions of uniqueness. Later nationalists were to make them into a fanatic feeling of superiority. Instead of using them to foster ultranationalism, Uchimura opened the way for integrating them into an ordered interpretation of the world. The fact that many of Japan's leading internationalists were influenced by Uchimura may bear witness to how well he succeeded.

The moral instruction was also presented in a style that was at the same time clear, vigorous and poetic. There was no doubt as to who did what to whom, where, or when, as there often was in contemporary prose. This clarity coupled with a rich use of Chinese characters produced a virile and romantic prose similar to that of Carlyle. Its appeal also seems to have been similar. In some cases Uchimura is so lyric that his prose approaches poetry, and at one point he inserted lines of poetry into the text, as if in his enthusiasm he could not restrain himself. As he described the function of the seas in history, he went on to say,

* *ibid.*, p. 652.

Sea, oh sea, make me broad!

Those in authority in the world take me prisoner,

Its old ways and ancient customs pen me in:

Enable me to spread my wings.

I yearn for the freedom of the gull:

I envy the strength in flight of the albatross.

Possessing an immortal soul, I cannot

Endure this oppression and this constraint.

Sea, oh sea make me pure!

Corruption attacks the plains and their cities,

The sequestered refuges within the mountains also incline to abuses,

An upright spirit: even seeking it now through the whole earth, I gain it not.

On the surface of the sea there is ozone everywhere,

My soul which loves purity cannot

Endure this pollution, this filth.

Sea, oh sea, make me strong!

Care warps my heroic spirit,

Toil oppresses my thought,

My sinews and my flesh are about to wither away.

In the face of the wind blowing over the waves courage grows within me,

With the Captain on the bridge I have no fear,

My being which loves action cannot

Endure this softness, this weakness.*

In this way Uchimura added a style capable of pleasing and inspiring to a moral imperative that linked Western and Christian thought to Japanese intimations of greatness.

* *ibid.*, p. 541—2.

This article is an illustration of the principle of "Lightened, to Enlighten", for the author has achieved signal success in the field of Japanese language.

You Can Learn Kanji

F. CALVIN PARKER

My fellow missionary, you can learn *Kanji* (the Chinese characters used in writing Japanese). Maybe you can't learn all 15,000 of them, but you can learn enough to read current literature.

The Ministry of Education prescribes 1850 characters for everyday use. Master them and you will breeze through almost anything printed today, though it helps to know a few more that pop up now and then. Even the 881 "educational characters"—the ones Japanese school children are taught in the compulsory grades—will carry you pretty far.

What it takes is the will to learn. Maybe you think it is a matter of time or ability, but you can overcome those problems with a little determination. You only have to be convinced that learning *Kanji* is worth the effort.

But is it? Socialist leader Tetsu Katayama came to my city recently to lecture on the language problem. "If we don't have a language revolution," said the former prime minister, "Japan will lag far behind other countries in science and culture." His proposal is to drop *Kanji* in favor of both *kana* (syllabary) and *Romaji* (Roman letters). And he tells people to urge the government to do something about it!

You often read the same proposal, or one similar to it, in the "Letters to the Editor" columns of Japan's English press. Some of these letters get you to wondering if the language revolution isn't about to begin. You find it hard to imagine the Ministry of Education or anybody else wanting to hold on to the cumbersome ideographs. So you decide to wait for *Kanji* to bow out.

It is well to remember, however, that the movement to make *Romaji* the official medium of writing was flourishing in the Meiji Era, and the *kana* movement goes back for centuries. The present government favors limiting the number and usages of *Kanji*, but apparently it has no plans to replace.

Personally I agree with Mr. Katayama most heartily. Chinese picture-writing should have gone the way of Egyptian hieroglyphics long ago. It is fine for the museums and galleries, for the scholars and specialists, but it is out of step with the tempo of the times. The good aspects of *Kanji* are overshadowed by its disadvantages.

But unfortunately I happened to be out of town during Mr. Katayama's visit. I learned about his lecture only by reading an account in the newspaper—an account that makes full use of *Kanji*. That one sentence I quoted from him above contains a full dozen Chinese characters. Furthermore I have two of Mr. Katayama's books on my shelves, and they are not without the usual portion of *Kanji*. They would hardly sell without it.

You see the problem. Regardless of our arguments against *Kanji*, its use is a present reality. Whether you like it or not, the newspapers, magazines and books rolling off of Japan's ultramodern presses are spotted with the curious ideographs bequeathed us by the ancient Chinese. It is true there is some literature, notably the Bible, that you can read without knowing *Kanji*. When you come to one, you simply skirt around it on the *furigana* by-pass. (*Furigana* is *Kana* placed alongside *Kanji* to show you how to read it.) As a general rule, however, you have to learn *Kanji* if you want to read Japanese.

I once thought it was smart to disregard the pesky little characters. My Army language course at Yale didn't require them, and the Naganuma School in Tokyo passed me on my limited ability to read them in context. To me it was a waste of time to bother with something that seemed to be far more complicated than practical. After coming to Kana-zawa I dictated to a secretary who wrote my letters in *Kanji* and typed my sermons in *Romaji*.

During my furlough a friend showed me some Japanese writing and asked, "Can you decipher this?" All he got in return was a speech on the intricacies of the world's most difficult language. With no one to read to me or write for me, I began to lament the years of neglecting *Kanji*.

Returning to Japan, I resolved to do something about it. I had read about some folks in the States who left their work and went up on a mountain to wait for Jesus to come. Anticipating a marvelous transformation of their mortal bodies, they waited and waited, but finally they decided it was foolish to wait, and they went back to work. Well, I decided it was just as foolish to wait for a revolutionary change in the Japanese language to transform me into a literate. So I got to work learning *Kanji*.

Maybe you don't consider *Kanji* a spiritual challenge as I do. Maybe you don't climb mountains just because they are there. But this is one mountain that stands in our way until we conquer it. That is because some people are as opposed to removing *Kanji* as they are to leveling Mount Fuji, and they think it would be as hard to do. Why destroy such a precious heritage? Why change the race of Japan and break with the past—just for a little progress of sorts?

It isn't hard to understand the basis of such reasoning. *Kanji* was introduced to Japan some 1500 years ago, and before then there was no writing here. So a linguistic marriage occurred—Mr. Spoken Japanese took a foreign "picture" bride, Miss Written Chinese. You can hardly imagine a more incompatible union. The bride was monosyllabic and uninflected; the groom was polysyllabic and inflected. She was ideographic; he was—I feel—idiotic. He should have gotten his bride from somewhere else. But geography and history being what they are, we really can't blame him.

So mismatched were the newlyweds that they couldn't fully become one. Japanese words were reduced to writing by the use of Chinese characters, but the Chinese readings were kept also. This resulted in Japan having two languages. The influence of the imported language was so strong that an estimated 80 or 90 per cent of Japanese vocabulary is *Kanji* in origin. So many of these words have the same pronunciation, though the

characters are different, that many people think the language would be chaotic without *Kanji*. Yes, the marriage was indeed tragic, but it has persisted for so long that it is no easy task to get the divorce proceedings going.

Korea has successfully adopted a phonetic alphabet, although you can still see a good many Chinese characters in that country. Communist China is coping with her language problem, but even the totalitarian government finds it difficult to handle. The traditional system of writing, despite its cumbersomeness, has been a mighty force for unity in a vast country where spoken dialects vary widely. To explain what I mean, you may not know that the figure 9 is pronounced *neun* in German, but you would understand its meaning even in a German text. Chinese characters cover not just numbers but the whole gamut of thought, and people in China, as well as Japan and Korea, can read and understand them without regard to how others may pronounce them. In her language reforms, Communist China has greatly simplified the form of the characters and introduced Roman letters to indicate the standard pronunciation. Probably the Roman letters will replace the ideographs eventually, but this will take considerable time.

In Japan also it seems to be only a matter of time before *Kanji* loses out. The trouble is we don't know how long it will be. Maybe that is what bothers you. You'd hate to take the time and trouble to learn *Kanji*, only to hear the government announce that a phonetic alphabet would become standard in, say, five years. What a terrible blow that would be!

No, if you favor the change, you certainly wouldn't bemoan it. You'd celebrate the tremendous advance for what it would mean to Japanese and foreigners alike. You wouldn't begrudge your own achievement, because *Kanji* is too fascinating a world for that. I can't imagine anyone regretting having learned it. If you read Japanese literature in a *kana* edition, you miss much of what the author put into it—sort of like reading Shakespeare in Basic English. Since *Kanji* is an integral part of Japanese culture, learn it and you will understand the culture better than a future generation of phonetics-schooled Japanese. Certainly in your lifetime and mine *Kanji* will be of more than antiquarian interest.

But my concern is for the present. You can learn *Kanji* and read your local newspaper—extremely important if you live away from the major urban centers. You can read your own mail as well as the material passed around by your neighborhood association. You can see signboards and public advertisements as meaningful communication rather than fancy art work. You can dismiss the helper who takes your church material and writes it in English or *Romaji*, and you can take your place at the conference table without being afraid of what will be distributed in Japanese for your quick perusal.

You can learn *Kanji* and greatly improve your vocabulary, for the characters provide almost endless combinations. When a word slips your tongue, you will often be able to recall it visually. You can make use of the handiest and most complete English-Japanese dictionaries, laying aside the inadequate Romanized ones. Learn *Kanji*, and you will wonder how you ever did without it.

I can't presume that my argument has convinced you, but say you had already made up your mind to run the *Kanji* course. If you have the will to win, the determination,

then you have already cleared the first big hurdle. But the course will be easier if you have some guidance, and the remaining part of this article may provide some of the help you seek.

Types of *Kanji*

Perhaps you started learning characters one at a time as they appear in the Naganuma readers. This method works fine until you get far enough along to be overwhelmed by the demands on your memory. I once felt that I was forgetting two for every one that I learned. Clearly we need to have an overall view of the *Kanji* system so that we can put each character into a mental niche or compartment where it won't be easily lost. As a first step, note the five general types of *Kanji*. They indicate what Chinese characters really are and also throw light on how they developed.

(1) **Picture.** The ancient Chinese began to write by drawing pictures of objects. Gradually these developed into a collection of regular forms. Thus we have 日 for "sun"; 月 for "moon"; 木 for "tree", and so on. Some of the pictures remained a bit complicated, like 鳥 for "bird".

(2) **Diagram.** "Up" and "down" are abstract ideas that you can't look at and copy. But by using directional lines to indicate these ideas, some came up with two simple diagrams, 上 and 下. Sometimes this method was combined with a picture. Look what was done by adding a line—to the picture of a tree. The line above the tree 末 expresses the idea of "end" or "limit". One in the middle 朮, suggesting a filling out of the tree, gives us "future". A line below 本 makes "origin" or "basis". This process works in reverse also. Someone thought of writing "twilight" 夕 by erasing one line in "moon" 月, because it is the time before the moon is bright.

(3) **Picture + picture.** An ancient scribe put two trees together and formed a character for "forest" 林. Someone likewise joined "mouth" 口 and "bird" 鳥 to make a character for a bird's singing 鳴, but it came to represent many other sounds also.

(4) **Meaning + sound.** Each character in the above three groups has a meaning expressed by its form. Each was used for a spoken word, however, and came to be associated with the sound of that word. As the demand for characters increased and it became more and more difficult to invent a suitable picture or symbol for everything requiring it, someone hit upon a revolutionary idea. Why not take a character whose meaning is related to the meaning of the word to be written, and join it to another character which has the same pronunciation as that word? For example, suppose you need a character for *KO*, "to wither". Since a tree is something that withers, you take the character for tree 木 as a base. Now you need to join it with a character pronounced *KO*. There are several to pick from, but the most suitable one seems to be 古, meaning "old". It was formed earlier by joining "ten" 十 and "mouth" 口, since what has passed through 10 mouths is old stuff. Thus you have formed 枯 *KO*, "to wither".

This was certainly an important step in the development of *Kanji*, because more than half of the characters are formed in this way. The part that suggests the meaning is called

the radical; it is the stem or base. The part that indicates the sound is called the phonetic.

(5) **Borrowed character.** The above four types of *Kanji* are based on how they were formed, but this last type is based on their usage. Take, for example, the character for “music” 楽. Since music is something enjoyable, this character was borrowed to express the word for “pleasure”. Thus the same character has two meanings which are different and yet similar, for one is derived from the other.

Some characters were borrowed for their sound. 求 *KYU* originally was a pictorial character for “skin garment”. Since a skin garment was something to be desired, this character was borrowed to write another word pronounced *KYU* that means “to seek for”, “to ask”. The original meaning is no longer used.

There are about 250 characters which can be labeled “Made in Japan”, and they fall into the categories listed above. They were formed to represent names and ideas not found in the Chinese language, and they are properly called *Kokuji* rather than *Kanji*. They have only a Japanese, or *Kun*, reading. *Kanji* all have a Chinese, or *On*, reading, and in most cases they have a *Kun* reading also. An example of a *Kokuji* is *hatake* 畑, meaning “dry field,” “farm”. It was formed by combining “fire” 火 and “rice field” 田, and it pictures the kind of agricultural land cleared by burning off trees and grass, in contrast to wet rice paddies.

Radicals and Phonetics

As indicated above, a typical *Kanji* contains two parts—a radical, or base, which often suggests the meaning, and a phonetic, which indicates the sound. There are 214 radicals in all, with about 200 of these used in Japan. You will be wise to get acquainted with the more important ones.

For example, 示 is the religious radical that sets off some of the characters you encounter in church literature. (When at the left it takes a modified form 礻 which is now preferred.) We have the character not only for “God” 神, but also for “ceremony” 礼, “shrine” 社, “prayer” 祈, “ancestor” 祖, “celebration” 祝, “blessing” 福, and “Zen” 禪. Then there is “festival” 祭 and “prohibition” 禁.

Note that this radical occurs at the left or bottom. In other cases the radical may appear at the right, top, or center, or it may wrap around the rest of the character. Where it is placed makes a difference. In both 吟 and 含 the radical is 口 and the phonetic is 今, but the meanings are different. In the case of 陪 and 部, even the radicals are different. Just enough pleasant surprises to avoid monotony, though you may prefer consistency.

Take the phonetics. Oftentimes they help you know the *On* reading of a character, but then again they can mislead you. The character for “temple” 寺 is read *JI*, and it often appears as a phonetic. 侍, 持, and 時 are all read *JI*, but there are also 詩 *SHI*, 待 *TAI*, 特 *TOKU*, and 等 *TO*. You just have to take *Kanji* as it is, letting the phonetics help you where they can. This inconsistency is due to the fact that the characters were brought in from China at different times. The language in China was gradually changing and different regions had different pronunciations. Thus some *Kanji* have more than one

On reading, and nearly all *On* readings are different from their present-day counterparts in China.

Abbreviated Forms

One of the blessings of recent years is the official recognition of abbreviated characters. Of the 1850 characters for everyday use, called *Tōyō Kanji*, 727 are changed from their old, classical form. This makes them easier to learn and much easier to write. The old forms have not all disappeared, however.

There are four types of abbreviations.

(1) The number of strokes reduced as much as possible without making the characters resemble another. Ex. 氣 becomes 气, "spirit".

(2) One part taken to represent the whole. Ex. 醫 becomes 医, "medicine".

(3) A part changed to a simpler character. Ex. 國 becomes 国, "country".

(4) The whole character changed to something simpler. Ex. 萬 becomes 万, "ten thousand".

Some years after *Tōyō Kanji* was adopted in 1947, the National Language Council recommended one more abbreviation, 灯 for 燈, but there are numerous other changes that could be made without necessarily going to the extreme that Communist China has. For example, I see no reason why the popular form of "work" 仝 shouldn't officially replace the standard from 働.

Compounds

You have noticed that *Kanji* usually comes in bunches. Any word made up of two or more characters is called a compound. Since each character has its own meaning, the many combinations that are possible make the Japanese language very rich in expressive and colorful words. You will enjoy these combinations more if you get acquainted with these 10 general types.

(1) The characters are the same. Ex. 堂堂 *dōdō*, "stately", "majestic".

(2) The characters have similar meanings. Ex. 勉強 *benkyō*, "to study", from 勉 "to exert oneself" and 強 "strong".

(3) The first character modifies the second. Ex. 広告 *kōkoku*, "advertisement", from 広 "wide" and 告 "to tell".

(4) The first character negates the following one(s). Ex. 非常 *hijō*, "not usual", "emergency"; 不明 *fumei*, "not clear", "obscure"; 未来 *mirai*, "not come", "future"; 無限 *mugen*, "not limited", "infinite".

(5) The first character is a verb in meaning and the second is its object. Ex. 入学 *nyūgaku*, "to enter school".

(6) The characters have opposite meanings, with both meanings retained. Ex. 男女 *danjo*, "male and female".

(7) The characters are enumerative. Ex. 衣食 *ishoku*, "food and clothing", "livelihood".

(8) The characters have different meanings but combine to express a new meaning. Ex. 矛盾 *mujun*, “contradiction”, from “spear” 矛 and “shield” 盾.

(9) A kind of suffix is used to make a modifier. Ex. 民主的 *minshu-teki*, “democratic”; 当然 *tō-zen*, “proper”; 人間性 *ningen-sei*, “human nature”.

(10) The characters form an abbreviation. Ex. 原爆 *genbaku*, “atomic bomb”, for 原子爆弾 *genshi bakudan*. Abbreviations are common in proper names. Ex. 国連 *Kokuren*, “United Nations”, for 国际連合 *Kokusai Rengo*. The reading of the character may change in an abbreviation. Ex. 京浜 “Tokyo-Yokohama” is read *Keihin*, not *Kyohama*. Newspapers are full of abbreviations, and you will find a helpful list of these in Kenkyusha's *New Japanese-English Dictionary*.

Usually you read a compound by the *On* readings of each character. Sometimes you use the *Kun* readings, certainly when there is *kana* to so indicate. In other cases the compound will mix *On* and *Kun* readings or have a special reading of its own. Consult your dictionary when in doubt and be not disheartened.

Writing Kanji

Maybe you are learning to read *Kanji* but not to write it. That makes sense, because you can write in *kana* alone, while you have to read Japanese as others write it. Probably everyone reads more characters than he can write.

Still we ought to aim at writing Japanese in the accepted way—the way taught to Japanese school children. And writing is a definite aid to your reading skill. When you can write a character in the air or on the palm of your hand, you are confident that you know it. In addressing mail to a Japanese address, it takes only slightly longer to write characters than *Romaji* if you have them available, and it is valuable practice. Furthermore, it helps the postman deliver your letter promptly to the right place.

If you find writing enjoyable, you may advance to the semicursive or cursive style. If you are like me, you will do well to reproduce standard form.

Since I dislike writing even English without the aid of a typewriter, I dropped into the local Y.M.C.A. to inquire about the Japanese type course. When I sat down at one of the machines my eyes fell upon 2,273 characters, all upside down and reversed, and arranged in the quaint *i-ro-ha* order. Tucked underneath them were another 858 characters in reserve. In a very few minutes I realized that I was sitting in the wrong pew.

Soon afterward I ran across the typewriter that fills the bill so far as my personal needs are concerned. It is a Toshiba drumtype machine that holds 1400 characters and has 1175 in reserve. The “keyboard” shows the characters right side up, and they are arranged in the *a-i-u-e-o* order used in Japanese dictionaries. So without having to enroll in a course, I am happily pecking away these days and turning out some attractive Japanese copy. You may want to do the same.

Dictionaries to Use

There are a number of good books, as well as handy *Kanji* cards, designed to teach

foreigners how to read and write Japanese. The outstanding works of Mr. Naoe Naganuma and Mr. and Mrs. O. Vaccari are probably the best known of these. Which books you use will likely depend on the formal training you take. But you are certain to need a good dictionary to look up new characters you run across.

There are five types of Kanji dictionaries you can use. They differ in how they arrange and classify the characters.

(1) Number of strokes. Vaccari's *Standard Chinese-Japanese Characters* and Tuttle's *A Guide to Reading and Writing Japanese* fall into this category, though they are intended to be study aids rather than dictionaries. They list the characters with one stroke first, those with two strokes next, and so on. This arrangement is simple and logical, but it has certain drawbacks: (a) In counting strokes you can't always be certain where one ends and another begins; (b) characters with 6 to 15 strokes number 100 or more in each group, too many for practical purposes; and (c) you can learn characters better by associating them with one another on the basis of common elements or sounds, rather than a common number of strokes.

(2) Sound. Some Japanese dictionaries list the characters according to their *On* readings in the *a-i-u-e-o* phonetic order. You are not likely to find them useful, for if you know the sound of a word you can find it easily in a Japanese-English dictionary.

(3) Phonetic element. T. Geppert's *Kanjirin* groups the characters which have a common phonetic element, regardless of present differences in sound. The general arrangement is based on the number of strokes in these elements. This book also is designed for study purposes rather than as a ready reference for unfamiliar characters and words, but valuable indexes make it usable as a dictionary.

(4) Graphic element. Vaccari's *A. B. C. Japanese-English Dictionary* makes use of a "Kanji-alphabet", in which the elements that make up the characters are made to correspond to the letters of the English alphabet. I do not have this work, but I am told that once a student masters the system he can locate any character with a-b-c precision without counting strokes at any stage in the process. My own dictionary system, yet unpublished, falls into this category also.

(5) Chinese Emperor K'ang Hsi had a dictionary made in 1716 which arranged the characters by radicals, and this became the standard form of dictionaries in Japan. Doubtless you are familiar with the Rose-Innes dictionary, which is a modification of the traditional system. It gives preference to radicals at the top and left, and to wrappers and envelops. Some Japanese dictionaries still follow the old system in spite of the inconsistencies and difficulties involved. Recent language reforms have made it unwise to try to group every character under its traditional radical, because some of the abbreviated characters now in use show little or no resemblance to their classical form.

You ought to have a dictionary based on radicals but brought up to date, and I recommend Kobayashi's *Gendai Kanwa Jiten*, published by Shingakusha. It contains close to 3000 characters and includes a good selection of compounds. Each word is defined in terms grammar school children can understand, with its accent indicated. You will enrich

your vocabulary immensely by learning new words in terms of Japanese rather than English. There are simple school dictionaries containing the 1850 standard characters only, but you are sure to run into characters not included in them. You need a dictionary with a larger selection, and of these Kobayashi's is the best for the beginner.

More advanced students will enjoy using Sanseido's *Meikai Kanwa Jiten*. For the sake of consistency it has greatly altered the radical system, so much so that it perhaps should be classified under (4) above. It offers you all the characters you are likely to encounter, and like other *Kanji*-Japanese dictionaries, it is much cheaper than the ones designed for foreigners. If you want a dictionary that gives the origin of each character, I suggest Kadokawa's *Kanwa Jiten*.

If you have read this far, you have doubtless thought of many things I have left unsaid. This is not a comprehensive introduction to *Kanji*, but only an attempt to whet your appetite and offer a bit of orientation. Now you are on your own, and good luck as you venture forth.

Open your eyes to *Kanji* wherever you may be. Even when you read the Bible, use an edition without the *furigana*. Try reading today's headlines. Dust off the *Kanji* cards. Let your will to win overcome every obstacle. You can learn *Kanji*, and you'll be glad you did.

This analysis of the thought of one of the most influential thinkers in Buddhist circles in Japan will be a great help to those who have neither the time nor the training to study the original essays.

Nishida's Philosophy of Nothingness

TUCKER N. CALLAWAY

Kitaro Nishida is one of the most influential philosophers of Zen Buddhism in modern Japan, but unfortunately his idiom and style of thought-organization are somewhat disconcerting to Western readers. Without a knowledge of Plato, Kant, Hegel, and other such exponents of Western idealistic philosophy on the one hand, and of Mahayana philosophy such as is set forth in the *Kegon-kyo*, the *Hannya-kyo* and the writing of Zen scholars on the other, readers are likely to find his thought obscure.

As to Nishida's style, he appears to repeat himself again and again as he develops his argument. The same words, the same sentences, even essentially the same paragraphs are found to recur, until occasionally one gets the impression he is listening to a broken record. There is, however, a gradual progression in the development of the theme. If his pattern of thought were to be represented graphically, it would not be a simple circle (such as might be traced by a stylus on a revolving disc which remains on the same plane) but rather an ascending spiral (such as might be traced by a stylus on a revolving disc which is slowly being elevated from a lower to a higher plane). He also uses a number of favorite expressions based on the Greek, such as *noema*, *noesis*, *noetic*, *noematic*, *poiesis*, which seem to have a special significance to his own mind.

Let us now turn our attention to the content of his philosophy. One of his essays called *The Intelligible World* is an analysis of the Mind in which, according to Mahayana thought, all reality is included. The "world" in this case consists of the images and ideas contained within the Mind. Nishida finds the Mind to be composed of four distinguishable levels or layers each of which is enclosed by the next as, in his words, a fine kimono is lined with silk. Moving from the outer layer towards the inner there is first the Universal of Judgment, next the Universal of Self-consciousness, then the Universal of the Intelligible World, and finally a layer which is called Nothingness. A fundamental of Nishida's philosophy is that "being" or "existence" requires "being in" or having a "place" in or of the Universal of the Mind.* Since each of the first three layers of the Mind has a "place" in, or is "lined" by, the subsequent layer, each can be said to "exist" or to have "being." Since, however, the inmost layer, though it envelops all the others, does not itself have a "place" in a Universal beyond itself, it cannot be said to have "being" and hence must be "non-being" or Nothingness. This Nothingness is the unblemished mirror of the Mind;

* *Intelligibility and the Philosophy of Nothingness*, Kitaro Nishida. Tokyo: Maruzen, 1958, pp. 31, 76, 89, 34 ff.

all particular things are "mirrored" therein as its reflections.* The Universal of Judgment is the level of the Mind containing the "external world" of nature and individuality. All particular phenomena are "predicates" of this Universal. Among the countless predicates of Judgment is that of the self conceived as an individual thinker. But what is the subject (the thinker) of such predicates? Whence arises this concept of an individual self? The answer to such questions is found when we penetrate to the second layer of the Mind, the Universal of Self consciousness. Consciousness of the self as "something thinking" rather than as "something thought" occurs on this second level.** If there were only these first two layers of the Mind, there would appear to be an inherent division between thinker and things thought, between subject and object, but if we probe more deeply we find the Universal of the Intelligible World in which such distinctions are erased.*** In this realm of the Mind, subject and object are merged into one. But there is also seeming contradiction in the Universal of the Intelligible World, for on this level, which is likened to Plato's world of ideas, there appears to be a disparity between what is and what ought to be. It is here that "In the degree in which the conscience sharpens, one feels more guilty."**** When one reaches the inmost layer of the Mind, the realm of Nothingness, even moral contradictions cease to exist. Here differentiation between values such as good and evil are perceived to be meaningless.

Man comes to know the real bottom of the Self, only by denying himself completely. In this state of mind, there is neither good nor evil. . . . There is no more Self which could sin. Even the idea of the good is the shadow of something that is without form.*****

Ultimate reality is this formless realm of Nothingness where there is no distinction between good and evil, where the idea of the self as an individual is denied, where differentiation between subject and object and between the particular predicates of the Universal of Judgment, is dissolved.

In the essay entitled, *Goethe's Metaphysical Background*, Nishida attempts to show that Goethe wrote out of an intuitive realization of Nothingness. While Greek art utilizes perfection of form to express eternity, Oriental art is "formless," making eternity an integral part of the background which, as it were, "embraces all things from behind."**** Goethe's poetry is said to be "formless," conveying the sense of individuality against a background of Nothingness.

Goethe's pantheism encloses individuality everywhere. Nature in Goethe's sense, does not deny individuality, but produces something individual everywhere. This nature is like an infinite space which, itself formless, produces form everywhere.*****

Goethe's "nature" which, in the pantheistic sense, at the same time produces and encloses individual forms, is not to be distinguished from Buddhist Nothingness. "For Goethe, there is no inward and no outward; everything is as it is; it comes from where there is nothing, and goes where there is nothing."***** Nishida finds the following lines from *Faust* to reveal the Nothingness which constitutes Goethe's metaphysical background:

* *Ibid.* , p. 138

** *Ibid.*, p. 71

*** *Ibid.*, p. 83

**** *Ibid.*, p. 126

***** *Ibid.*, p. 146

***** *Ibid.*, p. 140

***** *Ibid.*, p. 147

All earth comprises
Is symbol alone ;
The Eternal-Womanly
Draws us above. *

In his essay on *The Unity of Opposites*, the philosophy of Nothingness is applied to such problems as the seeming distinction between past and future and between the one and the many. Such apparently antithetical ideas are synthesized in the unity of actual experience. There is an eternal past made up of events already fixed in unchangeable form and an eternal future in which innumerable new forms are conceived to be potentially existent. Considered abstractly, history moves from the past into the future. In actual experience, however, the only reality is the present. One can be neither in the past nor the future. Nevertheless, information concerning the already formed past and expectations concerning the not yet formed future are opposites which are held together in the unity of the moment of experience. This present is a point without duration. When duration is considered, an infinitely short motion in one direction is into the past and an infinitely short motion in the other direction is into the future, both of which are beyond the area of actual experience. We dwell only in this durationless present. The "world" moves from the present to the present. The point where the fixed past moves into the fluid future is the moment of "forming." This moment of "forming" is the present. "History" is thus motion from the "formed" towards the "forming" in the experience of the timeless present. Both the formed (the past) and the unformed (the future) are contained within the forming (the present). The experiential present is, therefore, a unity of the opposites : the past and the future. The following summary of the position is also a good example of Nishida's writing style :

In the world as unity of opposites, moving from the formed towards the forming, past and future, negating each other, joint in the present ; the present, as unity of opposites, has form, and moves forming itself from present to present. The world moves as one single present, from the formed to forming. The form of the present, as unity of opposites, is a style productivity of the world. This world is a world of *poiesis*.** (I presume *poiesis* here means something like creative activity of the Buddha Mind.)

Another aspect of the experience of the unity of opposites concerns the apparent antithesis between the one and the many. Zen scholars assert the reality of a world of plurality and individuality and, at the same time, affirm the absolute identity of all things. Though this seems to involve them in an irreconcilable contradiction, from their point of view the conflict is only an abstraction. In the timeless moment of present experience the one contains the many and the many manifest the one. "The world where innumerable individuals, negating each other, are united, is one single world which, negating itself, expresses itself in innumerable ways."*** In other words, the Buddha Mind realizes itself in the plurality of the images which it produces and yet, as it knows itself in its ultimate unity, it perceives that even an image of itself as an individual entity violates its all-inclusive oneness. Speaking of the one as "God" and the many as individual men, Nishida portrays the absolute contradiction which is experienced when a so-called individual man encounters the

* *Ibid.*, p. 156** *Ibid.*, p. 186*** *Ibid.*, p. 187

indivisibility of the "God" of which he is an expression or manifestation.* The crisis of "conversion" is said to take place when the self, conceived as an individual confronting this "God" in which all individuality is swallowed up in oneness, realizes it must surrender its individual selfhood. With this abandonment of the empirical self, the identity of the true self with "God", the Buddha Mind, Nothingness, is realized.

The fact that we, as personal Self, are confronting and opposing God, means on the other hand, at the same time, that we are joined with God, and we are in the relationship of absolute unity of the one and the many.**

As the past and the future are held together in the moment of present experience, so also are the one and the many indivisible within the unity of that moment. In the timeless present of experience the one knows itself in the many which are identical to the one.

Despite its obscurities and apparent vagaries, students of Buddhist philosophy will be greatly benefited by Nishida's thought. First, it is a fine example of what happens when a mind committed to Zen ideas embodies them in the terms of Western philosophical thought. Secondly, it gives clear evidence of the fundamental congeniality between the pantheism of such idealistic philosophers as Hegel and the pantheism of Mahayana Buddhism. Third, his writings show how Christian terminology—words such as God, creation, conversion, *agape*, grace, free-will, self-surrender, etc.—can be used by Buddhists to convey meanings and concepts quite contrary to those of traditional Christianity.

Above all, as is shown in the summary given above, his essays illustrate the manner in which Zen philosophers struggle to maintain a belief in an objective world of plurality and individuality, while insisting upon the essential oneness of all things in the Buddha Mind. From first to last, Nishida's basic presupposition is that the "oriental religion of Nothingness teaches that it is the soul which is Buddha."*** On the one hand he asserts: "'All is one' does not mean that all are one without differentiation."**** He writes of the external world, of nature, of biological and social evolution, of the physical sciences, of individual persons, etc., as if such things were objectively real. This "differentiation" is, however, nothing other than the differentiation of particular thoughts within a single mind. For, as he insists upon individuality, he just as emphatically denies any ultimate distinction between subject and object and finds all things identical in the Buddha Mind. As he says, "absolutely to die [i.e., to put to death belief in the self as one individual among many] and to enter the principle 'all is one',—this, and nothing else, is the religion of 'it is the soul which is Buddha'."***** The soul, or self, is the Buddha Mind; all differentiation occurs therein. As I have argued in my book, *Japanese Buddhism and Christianity*, no matter how learnedly the Zen philosopher may expound the reality of the world of concrete particularity, it is finally nothing more than a world of differentiated ideas in the one all-inclusive Buddha Mind, which Mind is after all merely the essential self of the thinker of the ideas. "All objective being has its foundation in this Self."*****

* *Ibid.*, p. 234 f.

** *Ibid.*, p. 237

*** *Ibid.*, p. 237

**** *Ibid.*, p. 237

***** *Loc. Cit.*

***** *Ibid.*, p. 89

This scholarly presentation of the raisno d'etre of the missionary movement will appear in two parts. Our next issue will contain a discussion of the New Testament materials.

The Biblical Concept of the Mission of the Church

Part I: The Old Testament Materials

LEONARD SWEETMAN

The topic with which I wish to deal is *The Biblical Concept of the Mission of the Church*. Methodologically, this could be approached from two different directions: either one may seek to demonstrate, formally, the reality and the nature of the Church's Mission; or one may seek to present, materially, the content of the Church's Mission. During the course of the past years, a great deal of effort has been expended seeking to establish the fact that Mission is integral to the essence of the Church, and that the Christian is the witness of Jesus Christ. Therefore, I propose to follow the second alternative in developing the theme. I propose to discuss the content of the Church's Mission. One more remark should be prefaced to this study. This remark concerns the article "the"; this paper does not claim to be "THE" Biblical concept of the Church's Mission. Rather, this paper is exploratory in nature. This is an attempt to set forth a Biblical perspective within the framework of which the Biblical Concept of the Church's Mission can be elaborated.

I. The Old Testament Materials

When we examine the Old Testament, we find that the particularism associated with the Old Testament cannot be maintained consistently. There are too many 'givens' in the Old Testament which indicate that God's purposes with Israel were universal, transcending historical Israel. "The Nations" are embraced in the thought of the Old Testament. This moreover, is no afterthought. For example, when God entered into Covenant with Noah, "the Nations" were an integral part of that Covenant. In that Covenant, found in Genesis 8 and 9, God promises to preserve the world of men, in spite of men's apostasy. God covenants, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth" (Gen. 8:21). The world of men is in covenant with God; God embraces the whole world in His grace. As Karl Barth says, . . .

The race, as a whole, is in covenant. It is the outer circle, of which the inner is revealed from Gen. 12 onwards, as Israel. It is in covenant, not by nature, not as humanity, to whom the Creator as such is obliged to show longsuffering, but on the basis of the free divine initiative and act.*

* Karl Barth, *Church Dogmatics*, IV:1, "The Doctrine of Reconciliation." Edinburgh, T & T Clark, 1956, p. 27.

Furthermore, the inclusion of "the Nations" in God's purposes does not cease with the genesis of the particularistic Abrahamic Covenant. The stories of Melchizedek, Jethro, Balaam and Ruth, among others, point out clearly that God's concern for "the Nations" continues unabated.* This concern for "the Nations" is evidenced, moreover, in the particularism of the Abrahamic Covenant itself. In Genesis 12:3, the blessing of all "the nations" is related to Abraham. What is important for us to recognize is that in the moment in which God's Covenant with man assumes a particularistic expression, "the Nations" do not disappear from view. They remain within the Covenant as an integral element. Furthermore, in the classic statement of the Abrahamic Covenant, Genesis 17, we may not isolate verse 7 from the rest of the Covenantal structure. Abraham, according to the Covenant, is to be the father of MANY nations. Kings shall come from his line. Nations shall be made of Abraham. Finally, all this is summed up in the statement, "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

The inclusion of "the Nations" within the Covenantal framework enables us to understand the literary structure used in subsequent incidents when the Covenant is renewed. For example, in Deuteronomy 29, the Covenant is renewed on the Plains of Moab prior to entry into the "Promised Land". The purpose of renewing the Covenant at that time, in part, is to include within the scope of the Covenant all those who have joined themselves to the People of Israel since last Israel entered into sacred contract with God. This renewal of the Covenant is designed to prevent anyone from turning to the worship of the gods of the peoples with whom Israel shall make contact in the near future. In the future, God promises to curse with punishment those who break the covenant. And, when "the Nations" see this punishment being meted out, they shall say,

Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger? Then men shall say, because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt. For they want and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them. (Deut. 29:24-26).

This scene has juridical overtones, which remain whether one is committed to the position that this writing was formulated during the Reformation under Josiah, or that we are dealing with the oral tradition of the people, irrespective of when it was committed to written form.** "The Nations" and natural phenomenon are witness against Israel as Israel is judged by Yahweh whose covenant Israel broke.

This literary form, 'The Covenant Lawsuit',*** is a literary form that is used frequently in the Prophets and in the Psalms. The form is clearly seen in the ode celebrating the renewal of the Covenant found in Deuteronomy 32, the "Song of Moses". When

* *Ibid.*, pp 27-28.

** G. von Rad, in his commentary on Genesis, (Berlin, 1949), writes, "This manner and style for the material composition of a simple theme must represent a final stage. . . which, nevertheless, must have had earlier stages." p. 7f.

*** Herbert B. Huffman, "The Covenant Lawsuit in the Prophets", *Journal of Biblical Literature*. Vol. LXXVIII, Part IV. December 1959, pp. 285-295.

the Covenant had been renewed on the plains of Moab, Moses is instructed to teach the people an ode whose purpose will be to serve as a witness against them. When Israel, in the future, proves to be unfaithful to the Covenant, to Yahweh, this song, this ode, will be her witness. In the first place, the ode will witness against unfaithful Israel. Positively, however, it will witness to Israel relative to what Yahweh did for His people in the past. It will witness to the people concerning Yahweh's *hesed*, his Covenant faithfulness.* Yahweh will not reject His people in spite of their covenantal faithlessness.**

The "Song of Moses", as such, begins with an appeal to the heavens and the earth. Next, Yahweh, the plaintiff, begins his plea. He charges Israel with transgression, and continues by establishing the grounds for this claim. Verses 19-25 give the sentence pronounced against Israel. Then, in the concluding verses, Yahweh indicates why he will remit the sentence. "The Nations" are once more addressed in verse 43 as witnesses at Israel's cosmic trial.***

"The Nation", in this literary form, are witnesses of Yahweh in a trial that is going on, a cosmic trial we may call it. The heavens and the earth, "the Nations", and Israel are all involved in this trial before Yahweh, the Creator of heaven and earth. In Psalm 50, it appears that the heavens and the earth are Israel's Judge in the presence of the plaintiff, Yahweh. The heavens and the earth, the mountains, hills and the foundations of the earth give witness against faithless Israel or make a judgment against her. But "the Nations" frequently participate in this drama, 'the Covenant Lawsuit'. That is the point I am trying to establish.

All of this indicates, I believe, that the Covenant between God and Israel contains a universalism relative to Yahweh's purposes. Israel is not the sole recipient of God's notice and care. "The Nations", too, are embraced in God's purposes. God's purposes are cosmic.

Yahweh claims the world. He is the Lord of the world. He created the world. Consequently, the world belongs to Him and serves His purposes. In Psalm 22, we encounter a thought which is woven into the entire Old Testament. "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the Kingdom is the Lord's: and he is the governor among the nations" (Psalm 22: 27-28).**** At this point moreover, we approach the heart of the particularism in the Old Testament. Israel's election as the People of God is not because of Israel's inherent superiority. Her election by God is functional and purposive. God's purpose in separating Israel unto Himself is universal. It embraces "the Nations". Israel is a witness to "the Nations" that Yahweh is God. And, there is no other God. He is the Lord of heaven and

* Re *hesed*, cf. N. Snaith, *The Distinctive Ideas of the Old Testament*. London, Epworth Press, 1950. pp. 94-130.

** C. F. Keil and F. Delitzsch, *Biblical Commentary on the Old Testament*, Vol. III. Grand Rapids, Wm. B. Eerdmans, 1959. p. 460.

*** H. B. Huffman, *op. cit.*, p. 289.

**** The Messianic use of Psalm 22 in the New Testament increases the significance of this statement about "the Nation".

earth. All the gods of "the Nations" are non-gods. Israel is to serve as God's witness unto "the Nations"

Isaiah 43: 8-11 also illustrates this juridical witness which is Israel's responsibility.

Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? Let them bring forth their witnesses that they may be justified or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour.

This scene of cosmic judgment is found in Isaiah 44: 7-11 once more. Israel, as God's Elect, is to witness to the Nations that Yahweh is God, the Lord. There is no other God. Yahweh, alone, is God. And He is the Lord of the whole world. All "the Nations" are his possession.

The function of this juridical witness is to provoke "the Nations" to jealousy. Israel, frequently, requests the favor of God in order that "the Nations" may know and glorify Israel's God.* In Psalm 67, for example, the Psalmist sings,

God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. . . . God shall bless us; and all the ends of the earth shall fear him.**

The plea of Moses in Exodus 32 points to the same function in a context dealing with God's mercy, his delivering grace, his Covenantal faithfulness. If Yahweh destroys Israel, the Egyptians will be scandalized. Therefore, in order that the Egyptians may know that Yahweh is God, Moses requests Yahweh to show Covenantal faithfulness, in spite of the Chosen People's faithlessness.

Israel was convinced that her history was not a particular affair in which no one else was concerned. On the contrary, through her history God made his lawsuit with the nations; and God, through the experiences of Israel, reached out to the whole world. Israel's rise and fall, greatness and humility, wonderful deliverances and difficult suffering were all comprehended in God's plan *for the world*. God stretched out his arms to embrace the world in all of this. And, it is significant that Israel was always very conscious of this peculiar position.***

When Israel thinks of "the Nations", she is not sentimental. Her concern is always the honor of God; i.e., God, Yahweh, is the Lord of the world, the God of creation. Israel, herself, in her unfaithfulness, robs God of His honor. Through her prophets, however, and in God's Covenant, the honor of God is maintained. The Old Testament's concern for "the Nations" stems from the desire to maintain this honor. The religions of the Gentiles are religions of pride. Israel's "inner desire is that it shall be clear to the whole world that only Yahweh the Lord is the true God".**** This is the mood of Psalm 47: 1:

* Cf. also, Ps. 47: 2, 66: 8, 67: 4, et. al.

** That Yahweh rules "the Nations" as well as the whole creation whether this rule is recognized or not is the patent teaching of the Old Testament. Cf. Ps. 47: 2, 66: 8, 67: 4.

*** J. H. Bavinck, *Inleiding In De Zendingswetenschap*. Kampen, J. H. Kok, 1954, p. 28.

**** *Ibid.*, p. 29.

"O clap your hands, all ye people; shout unto God with the voice of triumph. For the Lord most high is terrible; he is a great King over all the earth." Even Israel's captivity is designed to make God's name known. God, through Jeremiah, instructs the people: "And seek the peace of the city unto which I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace" (Jer. 29; 7). Moreover, the stories of Naaman the Syrian and Daniel illustrate the significant function performed by the deported peoples of Israel suffering under the oppression of their enemies.

In Isaiah's prophecy, above all, the future of "the Nations" is described at some length. This is true, more specifically, of the section of Isaiah in which the Psalms of the Suffering Servant are embedded; nevertheless, the future of "the Nations" is described throughout the book. The participation of "the Nations" in God's deliverance, moreover, is conditional. "The Nations" participate in God's deliverance only by becoming organically incorporated into Israel. In Isaiah 2: 2-4, for example, we find a passage that is oriented to the *eschaton*, the to End.

And, it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it. And, many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And, he shall judge among the nations, and he shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.

The role of the Suffering Servant, also, embraces "the Nations". Witness the Psalm in Isaiah 52: 13-53: 13. The Servant "shall sprinkle many nations". Again, "Kings shall shut their mouths at him."

Furthermore, the passage of Isaiah immortalized in Handel's *Messiah*, is apropos here.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising (Is. 60: 1-3).

The spontaneous "coming" of "the Nations" to Zion, to the Lord God of heaven and earth necessitates the fulfilment of a prior condition. That prior condition is the conversion of Israel. Israel, herself, needs renewal by Yahweh in order that she can serve as the faithful witness, the vehicle through whom Yahweh provokes "the Nations" to come to the Mountain of the Lord for the purpose of serving Yahweh, the Lord of Heaven and earth. This is set forth clearly, for example, in Ezekiel's prophecy concerning the "return" from Exile, found in chapter 36. Prior to the Exile, Israel "profaned" the Name of Yahweh. And, this profanation continued during the days of her Exile. Yahweh, however, says,

I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. . . . A new heart also will I give you, and a new spirit will I put within you: and I

will take away the stony heart out of your flesh, and I will give you an heart of flesh . . . Then the heathen that are left round about you shall know that I the Lord build the ruined placed that that was desolate: I the Lord have spoken it, and I will do it. (Ezekiel 36:23-24, 26, 36).

This leads me to the last facet of the Old Testament presentation relative to the Mission of Israel as God's Elect and the role of "the Nations". These promises relative to the restoration of a cleansed and purified people of God, the spontaneous coming of "the Nations" for the purpose of being incorporated into the worshipping community of Yahweh through the jealousy provoked by the cleansed and purified People, shall be fulfilled, realized and actualized in "the last days", "in those days", in "the day of the Lord". Moreover the transformation which shall be actualized in "the day of the Lord", "the last days", shall be a radical transformation. A restoration of the Pristine State, the idyllic Eden state, is not the goal of the Old Testament, as "the Nations" and a purified people are discussed. Rather, a new state is discussed which is MORE THAN that which lies in the past, the "golden age of innocence". All the natural phenomena, too, are to be the recipients of the "deliverance" of Yahweh. The words of Isaiah 2:2, which have been already quoted, indicate the cosmic results of Yahweh's great "deliverance", as do, also, the pastoral idyl, Isaiah 11.**

We can now sum up the materials which have been discussed thus far. In the Old Testament, "the Nations" are an integral element in the Covenant established between God and Man. Through the purified People of God, "the Nations" are to be provoked to jealousy so that they, too, in the *eschaton*, will turn to the Lord. And, in that day, the renewed earth will be the theatre in which the Messianic era, the era of God's *shalom*, will be actualized. The particularism of the Old Testament is temporary and functional. Ultimately, the whole cosmos is the object of Yahweh's deliverance. And, in response, the whole cosmos will bring praise and glory to Yahweh, the Creator and Ruler of Heaven and Earth. The process of actualizing Yahweh's purposes for Israel and "the Nations" is a Cosmic Judgment in which "the Nations", natural phenomena, Yahweh, Himself, and Israel occupy the role of witness and/or Judge.* This juridical concept is important, I believe, because it enables us to understand the function of some, at least, of the New Testament documents, which will be discussed in Part II of this study.

* Remember the use, moreover, Paul makes of this section in Romans 15:12. He gives this eschatological section a Messianic interpretation.

** Israel is either a witness to "the Nations" or the accused: never the Judge.

As a fellow alumnus of Dr. Cobb at Amherst College and a colleague of many years' standing, the author of this tribute is well qualified to evaluate his career.

In Memoriam: "Ted" Cobb

FRANK CARY

There is no single formula which assures success. Take a successful person, however, study his life, and there emerge some factors which, *in his case*, seem significant. What made the Reverend Edward Scribner Cobb a success as a missionary, a teacher, a consultant, an author, a musician, a homemaker, a friend?

To those who love books a visit to the stacks of the Congregational House Library at 14 Beacon Street, Boston, is a treat. From 1887 to 1923, the bespectacled, friendly little man who built up that collection and graciously presided over it, was a resident of Newton Centre named William Henry Cobb. Princeton and Andover seminaries had a share in training him after his Phi Beta Kappa graduation from Amherst. It was while he was in his second pastorate, this time at Medfield, Massachusetts, that, on August 24, 1878, his third child, Edward Scribner Cobb, was born.

By the time young Edward was nine the family had moved to a Boston suburb whose public school system was very soon to receive national recognition in connection with the Chicago World's Columbian Exhibition. Father Cobb not only knew books, how to choose them, how to store them and recommend them, but he also knew how to study them and to write them. He was editor of *The Bible as Literature*, authored *Criticism of Hebrew Metre*, and *The Meaning of Christian Unity*. That at least two of his five children, perhaps more, wore Phi Beta Kappa keys was no accident, but in part at least because of the presence of a plentiful supply of scholarly interest at home. Amherst College honored the father with a D.D. in 1892, and the son in 1920. (An amusing fact is that the action had been taken by the trustees in 1920, when it was expected that Cobb would be in Amherst to receive it as a member of the 20 year reunion class, but Cobb could not be there. The award appeared by accident in print. The following year with Cobb the recipient in the crowded commencement congregation, he heard himself awarded the degree "*in absentia*"!)

Young Cobb acquitted himself with credit, standing at the top of his classes all the way from Newton High School, through Amherst College, and to graduation at Union Theological Seminary. He and Harry Emerson Fosdick were fellow students for a time. It was with a gift for languages shown successively in Hebrew, Greek, Latin and German, that he proceeded to make Japanese his own.

At how early a stage his musical interest was aroused I do not know—nor whether Florence Brooks, a student at Smith, and he at Amherst attended concerts together. Certain it is that when the young New York social worker stood up with him to be married she was musically an equally gifted life partner. "Ted's" elder brother Charles, long professor

of mathematics at Amherst, was for years Glee Club coach. "Ted", like his brother, could sing (bass), play the organ or piano, and run up and down, not only scales, but columns of figures like a human *soroban*. There were always good music and reading at the Cobb home. Their two children, "Billy" and "Scriby", were early given violins and encouraged to express themselves thereon. With this background Scribner spent most of his adult life teaching music in high schools and colleges. Several of his musical compositions were published.

One great advantage of the long succession of Japanese language schools which were established in Tokyo was the opportunity they afforded new missionary recruits to meet at Union Church, American Association, Asiatic Society and elsewhere the leading missionary statesmen of their day; and, through visiting around among the churches to get impressions of the outstanding Japanese pastors and laymen.

When, in 1904, the newlywed Cobbs reached Jappan, the young couple was given a warm welcome by the doyen of the missionary community, Dr. Daniel Crosby Greene. Though assigned to Niigata as their station, they were permitted to spend parts of their first four years in Tokyo, where they saw much of the Greenses. Dr. Greene and Pastor Matsuyama were the sole survivors of the Bible Society Committee for Translation of the New Testament. They were justifiably proud of the influence that committee had had upon changing literary style in the Meiji cultural explosion. Demand for a revision was gaining strength, and soon Dr. Greene was to be named chairman of the revision committee. His death in 1911 brought about Dr. D. W. Learned's being appointed American Board representative to the committee, which position on his retirement fell to Dr. Cobb—who, like his distinguished predecessors, found changing literary styles so important but so baffling in the translator's attempt to express in one language the impact of expression in another so different in grammatical structure. The Federation of Christian Missions had again and again named Dr. Greene to the editorial task of preparing the early volumes of *The Christian Movement in Japan*, a series which now appears under the name *The Japan Christian Year Book*. Anyone familiar with those early numbers will recognize the good fortune the Cobbs had in getting their early impressions checked by the understanding of a man so broadly interested as D. C. Greene.

Dr. and Mrs. Greene found in the young couple's music another bond of common interest—for Mary Forbes Greene had been one of the early music teachers, presided at the organ at Bancho Church, and had worked on adapting Western music to Japanese church life. A few years later we find Dr. Cobb appointed to the Union Hymnal Committee, where he and a group of Japanese and missionaries were working to revise the *Sambika*, 1931 edition. Like so much in connection with Christian enterprises in Japan, it is interesting to see the gradual shift from foreign initiative to Japanese maturity. The committee back of the 1954 edition was composed of thirteen Japanese assisted by C. W. Iglehart and that tuneful genius, Howard Hannaford.

Niigata was the Cobbs' assigned station from 1904 to 1908, but language study kept them busy in Tokyo part of the time. Their second child, Scribner, was born in Niigata two days after a snowy Christmas. If more missionaries faced isolation early in their careers

perhaps they too would have the quick understanding which underlay "Ted" Cobb's friendly sympathy.

Missionary statesmanship recognized the need at Doshisha for a man of Cobb's academic soundness in the Theological Seminary, so 1908 saw the young and promising family relocated, this time in Kyoto, where until World War II he held the chair of Professor of Biblical Languages and Literature. Of the three houses in which their Kyoto days were spent only one remains, that over near Kyoto University where Professor and Mrs. Grant now live. Each in turn gave room and prominence to three things: ample desk-room, shelving for many books, and an excellent piano. Students or other friends who dropped in were often given impromptu concerts, perhaps piano duets, or again violin numbers by the two boys.

"Ted" Cobb was one who made full use of his time. By appointment he would appear promptly on the tennis court, play a strong game, for he had a deadly forehand return, and at the end of the second match would excuse himself and put his nose back onto the grindstone. That ability to use his time to the full made it possible for the Mission to turn to him to assume the acting treasurership when furloughs demanded it. He could carry his full load of teaching and yet sail right through the details of records, reports and adjustments, as though treasury work were child's play.

Lewis Carroll was a mathematical theoretician. It is said that Queen Victoria, in praising him for *Alice in Wonderland*, requested that he send her his next book, which he did: a mathematical treatise. The theoretical volume he sent her "as per request" remained unread! Like most missionaries who live long, "Ted" had a keen sense of humor, and he loved to spice his talk with apt quotations from *Alice in Wonderland* or "Through the Looking-Glass." Committee sessions lightened with laughter can accomplish wonders.

As Missions Secretary, he read many communications which passed over his desk. To a missionary at an interior post it brightened the day to receive his communications, for he had a way of adding marginal notes, to personalize what otherwise would have been routine correspondence.

Cobb's service fell into the intermediate stage of missionary history—the pioneer work was largely done, the revision and reconstruction days were on. The Japanese Church was a strong, going concern. Japanese colleagues of proven ability were replacing the missionaries as they retired from the Seminary staff. Only the outstanding men were being asked to address gatherings of Japanese pastors. I attended many annual meetings of the Kumiai pastors, but at only two do I recall a missionary being invited to make a formal address. One of these was by Cobb speaking on the topic, "What is Truth?"

Appreciation of beauty has been a generally recognized trait of the Japanese people. Living for thirty-two years in Kyoto, rich with history and art, the Cobb's delighted in finding and bringing home screens, plates, bowls, *kakemono*, books of pictures, making their home almost a museum through their discovered treasures.

Few at the time knew of it, so were in no position to show concern or offer advice, but when Oberlin Graduate School of Theology's New Testament chair was made vacant by the death of Edward Increase Bosworth, Oberlin sought advice from Union in regard to a

successor. Union sent in but one name, Edward Scribner Cobb. When one thinks of the riches of music and culture available at Oberlin and neighboring Cleveland, the presence in America of their two sons, the temptation to accept the flattering offer faced by the Cobbs can be seen as exceedingly strong. The decision to remain at the important post to which his life work was dedicated was quietly made, a secret shared by only a few.

After the war age and diminished strength stood in the way of the Cobbs' return to their work in Japan, but did not stand in the way of their sending bundle after bundle of clothing, parcel after parcel of food, letter on letter of inquiry to fellow workers, former students and others in need in the land to which they had given so much of themselves.

In 1946 the Old Testament Revision Committee finding itself in sharp disagreement over interpretations, and feeling that Dr. Cobb was the one man whose poise and scholarship could bring them sure help, sent an urgent invitation that he return to Japan for a year, if not until completion of the task. This expression of confidence stirred him to the depth; but he knew his wife's health, to say nothing of his own, made acceptance unwise. His letter of thanks to the Committee was written with heartfelt regret that acceptance of the invitation was impossible.

Few missionaries have composed and published books in Japanese. Dr. Cobb not only contributed articles to a Bible commentary, but he published a textbook *Kyuyaku Gairon* (Introduction to Old Testament Literature) and after the 1941 hegira he sent back by a repatriate his doctoral thesis prepared in connection with Kyoto Imperial University, *An Introduction to the Books of the Apocrypha*. When the Doshisha trustees were considering whom to single out for the first of the honorary degrees to be conferred by the institution they immediately chose three men, Cobb and Makino of Doshisha and President Cole of Amherst. So once more Edward Scribner Cobb was awarded an honorary doctorate *in absentia*. Of necessity, owing to his death at Claremont, California, October 30, 1960, this sketch is prepared *in absentia*.

The Book Shelf

Compiled by *KENNETH DALE*

RELIGIONS OF THE EAST, by Joseph M. Kitagawa. Philadelphia:

Westminster Press, 1960. 319 pp. ¥ 1800, \$ 4.50

Mr. Kitagawa has been teaching the history of religions for ten years in the Divinity School, at the University of Chicago. As, first, a student, and then a colleague, of the late Joachim Wach, and since then as a colleague of Mircea Eliade, he has been in some of the best company one could keep in this academic field in this century. This has meant for Mr. Kitagawa, as the present book demonstrates, solid development as a scholar and as a teacher.

The merits of the book are by no means—all of them—ordinary. Mr. Kitagawa seeks to give the layman access to the central facts, doctrines, personalities, and some modern developments of the major Eastern religions with which he is here concerned. Yet at the same time, professional historians of religion are now reading the book respectfully—non-Christian and Christian alike—for the same reason, *viz.*, the compelling honesty of Mr. Kitagawa's presentation.

Perhaps *the* undergirding presupposition of the book is that all major religions are communities. The argument that Christianity cannot claim "community" as its distinctive feature, is cogently carried. This, then, is not just another history of religions. One does not find here, for example, a mere attempt to understand Eastern religions doc-

trinally. One does find an urgent attempt to view these religions as communities, by which is meant the daily lives of a people. Where "religion" leaves off and the so-called "secular" begins is a permanent question that Mr. Kitagawa wisely does not attempt to answer. At all events, religions are viewed as communities that embrace not merely creeds, doctrines, and religious figures and festivals, but as very much more, *viz.*, whole communities of people who are extensions in daily life of what religions have meant, now mean, and will mean.

Mr. Kitagawa was born, raised, and educated in Japan (his undergraduate work was at St. Paul's in Tokyo). He knows within himself, and with a scholar's eye and also out of his own life as a Christian, what he is writing about in this book. He thus refuses to play fast and loose with these religions. He does not make for Christianity those claims, severally perpetrated, which sound nice and look decisive. For this reason his book makes inter-religious dialogue possible. Of the whole library of propaganda pieces written by [representatives of all religions to prove the superiority of one over others, this book is not one. Yet Mr. Kitagawa is a committed, an intelligent Christian—one who knows, it bears repeating, the

religions of which he writes from the inside—and this is why we ought to hear him well.

There are other valuable aspects of his book. One is that he sketches modern developments and thereby enables us to have some sense of the changing shape of these Eastern religions. Another is, to me at least, that out of the well-chosen and ably handled body of historical data emerges something of the beauty of men as religious creatures. The prose, furthermore, reads easily; it is neither stodgy nor ponderous. For still another, the book evidences wide and deep acquaintance with the literature of its field, but not by way of beating us over the head

with the words of experts. Happily, too, Mr. Kitagawa is aware of his intellectual indebtedness and when he is so, he says so. How important this is will be acknowledged by anyone with a reading acquaintance in contemporary works in the field.

Some books are for consultation. This one is well worth buying. It is, surely, a pioneer of its kind and one that will take its place among books that will have to be written if men Eastern and Western are to begin looking each other in the eye, instead of over one another's heads.

William I. Elliott

LOVE: THE ISSUE, by Charles Burnell Olds. Boston:

Christopher Publishing House, 1960. \$3.00

At a time when the world's currents are running in the opposite direction, this book sets out bravely to establish the fact that love is the issue of life or death in the whole created world: in history, in all human relationships, and in every association of God with his creature man.

Today Christian thinkers are endlessly weaving patterns of analysis regarding *agape* and *eros*, their distinctions and differences, with a fastidious rejection of all "lower forms" where Christians are concerned. Here we have a book which begins with the joy of the leaves dancing to the music of spring breezes. It moves on and up through a wide-ranging view of the urge to live and love, throughout creation. With a wholesome zest it sees in the sex life of human persons "one of the most beneficent and sacred things in all God's universe." With an amazing versatility and breadth the argument moves on, sweeping into natural

science, coming up through history, dealing with one aspect after another of human concern under the over-ruling principle of love.

Today, as the world faces the paganism of current economic, political and social life, culminating in war and the heading toward doom, most Christian writers in the field of ethics offer no clear word of prophecy for a Christian advance. The rationalizing away of the relevancy of love as a law of action for our contemporary world leaves only dubious "middle axioms" which may or may not later prove to have been the lesser of two evils. Here is an author who sees no "impossible possibility" in the Royal Law. This is no pollyanna utopianism, but a robust faith. In some chapters of devastating realism depicting the actual sins and evil of our day, as well as in others crammed with winsome illustrations of love in effective action, a convincing case is made for this, God's highest, plainest mandate:

"Thou shalt love!"

At the heart of this book breathes a passion of love and loyalty to the Lord Jesus, mankind's supreme Lover. Firmly lifted out of its manifold dogmatic wrappings, the mirror shows the image of the living Son of Man moving across history, bearing his own inescapable authority over the consciences of men, offering the choice of life or death, making his open appeal and challenge to the entire human race—the ultimate challenge to love.

Dr. Olds is no novice in human relations nor in Christian experience. For many years a missionary of the American Board, in Okayama he not only gave his witness in Christian circles but he built bridges of friendship to enter the lives of men of other faiths. On his invitation a score of heads of the various religious sects, men who never dreamed of meeting or sharing religious experience with one another, met in the Olds home in what became the Inter-faith Club

of Okayama. It is a fascinating story, inimitably told in the book. Every missionary should read this with a searchlight turned within, and ask whether it really is the will of God the Father that the Christian Gospel should be so interpreted and so presented as to be no gospel at all for the two-thirds of mankind who are outside the Christian church.

Since the book does go against the current, it was regrettably necessary for Dr. Olds, feeling the burden of his life-message, yet knowing the difficulty of popular appeal, to undertake the publication himself. It is, therefore unlikely that it will receive wide public notice or general commercial distribution. So anyone wishing to obtain the book may have to take direct action by writing to Dr. C. Burnell Olds, 667 Leyden Lane, Claremont, California; or to the Christopher Publishing House, Boston, Mass. The effort will be well rewarded.

Charles Iglehart

Church and World Today

Facts and Reflections from Japan

DAVID REID

"How would you like to live in Looking-glass House, Kitty?" asked Alice in Lewis Carroll's *Through the Looking-Glass*. "You can see a little *peep* of the passage in Looking-glass House, if you leave the door of our drawing-room wide open: and it's very like our passage as far as you can see, only you know it may be quite different on beyond."

Japan, during the last three months of 1960, has held herself up to a looking-glass by means of two studies, a census and a white paper on the living conditions of people throughout the nation. These studies provide an unusually panoramic vantage point from which to consider many aspects of Japan's present situation, problems, and tendencies, and of the role of the Church in relation thereto. Through these studies we can see a little *peep* of Japan and of the situation confronting the Church, remembering that "it may be quite different on beyond."

I

With apologies to the romantics whose rose-colored blinders permit a view only of Mt. Fuji, cherry blossoms, and kimono-clad geisha, the fact is that Japan is becoming increasingly Westernized. A white paper on national living conditions issued by the government's Economic Planning Agency in December, 1960, gives many evidences of this fact. "Westernization" as used in this paper means mainly "things". To speak of the growing Westernization of Japan, then, is to point to the mounting proportion of labor-saving home appliances, readymade clothes, canned and instant foods, etc. It also includes a higher rate of consumption of meat, eggs, dairy products, beer, whisky, coffee, fruit juices, and black tea. Again, Western-style homes, furniture, and clothing are on the increase.

The results of the National Census of October 1, 1960, throw certain lights and shadows on this image of an ever more Westernized Japan. Two of these results, as pointed out by the *Asahi Evening News* (Dec. 16, 1960), are especially significant. The first is the amazing *reduction in the rate of population increase*. Between 1950 and 1955 the population of Japan increased by 7.3%, whereas in the next five years the population (now 93,410,000) increased by only 4.6%.

The question is: what caused this drop in the rate of population increase? Was it due mainly to an increase in the death rate, or conversely, to a decline in the birth? Statistical analysis has shown that it was the latter.

This means that the age structure of Japan is changing! This proportion of children is decreasing, while that of the aged is increasing.

This change will affect Japan many ways. In her economy it points toward a diminution of the labor force. Even now middle and small enterprises are feeling a labor shortage. This will be intensified. We may expect that labor unions in these enterprises will get as much bargaining leverage as possible out this growing shortage of workers.

In Japan's social life this changing age structure, when taken together with "the modernization of the family system," indicates that the care of the aged will become an increasingly important aspect of government responsibility. Gerontology and geriatrics are likely to become more familiar in Japan, particularly if the aged should form a political power bloc, determined to provide for their own well-being rather than depend on the incalculable moods and intentions of government officials.

Japan's population is not only growing a different age structure, it is also moving. The second important result of the 1960 census is the *drastic redistribution of population* in the last five years. Bearing in mind the increase in the number of mouths in Japan between 1955 and 1960, it comes as a surprise to learn that of Japan's 46 prefectures, 26 reported a drop in population. Of her 352 towns and villages, three-fourths showed a drop in population.

Where are all these people going? To the big cities! Only the major cities registered an increase in population. Lured by the prospect of a higher standard of living, young people—especially young men—are moving to the great urban centers.

For the places from which they go, this means a labor shortage and a surplus of females.

For the major cities this means a surplus of males and a "bulging city". The problems of the bulging city are staggering. Tokyo alone is faced with shortages of housing, water and electricity, inadequate sewage and garbage disposal systems, traffic congestion (both vehicular and human) almost beyond imagining, and even the land is sinking in some sections. With these *physical* problems are coupled many *human* ones.

To police this growing populace becomes increasingly difficult. The crime rate in 1960 was higher than at any time since the post-war peaks of 1948-49.

The news spotlight has recently been trained on Japan's phenomenal 17.7% economic growth rate in the last fiscal year and also on the present administration's plan to double the national income within ten years. The shadow side of this growth arises from Japan's "two-tier" economy. The upper tier is made up of large enterprises and corporations. There, high efficiency wages are paid, and it is correct to say that the number of middle- and high-income families is increasing. The lower tier is composed of middle and small enterprises, including cottage industry and farming. In this tier there are many whose living conditions are miserable almost beyond description. The fact is that one-third of Japan's people are still living at a bare subsistence level. These are the underprivileged, the poverty-ridden, among some of whom the selling of daughters—to take one example—is still regarded as a tragic necessity. Other girls run away, whether to escape or to "make things easier at home," and in many cases end up as gang-intimidated prostitutes.

Vice-squad officials estimate that about 10% of the people arrested for violations of the Anti-Prostitution Law are gangsters and hoodlums who have turned to buying and selling girls. Thus the "two-tier" economy, or more basically, the excessive disparities in the distribution of the nation's wealth,* tie in directly with the crime rate and the problems of policing the bulging cities.

Conversely, this means that the Church, in order to deal responsibly with the elimination of prostitution, for example, must concern itself not only with the rehabilitation of prostitutes but also with such broad and fundamental issues as supporting more adequate Social Security measures, a Minimum Wage law, decentralization of industry, and other steps necessary for overcoming these excessive disparities. Only in these ways can she help to form a society in which persons, in so far as they can rely on their "daily bread," will be more likely to grow into wholesome and responsible maturity.

With this we have already moved into the second focus of this article: the role of the Church.

II

How does the Church fit into this picture of Japan? What is she doing? What is she likely to do?

It is well-known that the Church in Japan** is made up to a surprising degree of intellectuals, professional people, and students. On the whole this means that her membership is drawn from people whose income (students having nearly none) bridge the upper and lower tiers of the nation's economy.

Pastors' salaries, however, tend to correspond to the lower tier.*** According to an October survey conducted by the United Church's Research Institute on the Life and Mission of the Church, her 1500 pastors receive, on the average, ¥ 9,800 (\$27.22) per month.**** The economic result of this situation is that about 65% of the pastors must supplement their incomes by taking part-time jobs. (The necessity of taking additional work is found not only among Christian pastors but also among Buddhist priests, according to mid-year reports made by the Jodo Shin sect and by both the Soto and Rinzaï sects of the Zen school.) Thus there is a certain poignancy of understatement about the United Church's appeal last November for contributions to the pastors' pension fund. At the same time, we

* The author of "Vox Populi, Vox Dei" (*Asahi Evening News*, Dec. 8, 1960) evokes the image of a monstrosity when he writes: "If the farming villages become any emptier, Japan will become an entity with a huge head and spindly limbs, and the cities will be crushed under their own weight."

** Here we speak mainly of the denomination with which the writer is connected, the United Church of Christ in Japan (abbrev. United Church).

*** We have no figures as to what the total number of people in each tier is. It is our impression, however, that the total for the lower far exceeds, at present, the number of people in the upper. Within each tier there are of course sub-divisions. The one-third of Japan's population which may be considered economically depressed would belong to one sub-division of the lower tier.

**** This figure contrasts sharply with what a family of five spent, on the average, each month during 1959, namely, ¥ 28,392 (\$78.87). Furthermore, a family of five on relief receives, according to the Social Welfare Law as it applies to Tokyo, ¥ 10,360 (\$28.78) each month. A family on relief in Tokyo, therefore, has a higher income than the average pastor and his family.

can have nothing but the highest respect for these dedicated men who, conscious of the importance of developing a self-supporting Church, politely refused an offer by American churches to increase their salaries.

As the Protestant Church in Japan enters her second centennial, she has not only assumed responsibility for her mission within Japan but has also begun to enter vigorously into the world mission of the Church. As of October the United Church had sent eight missionaries abroad, to Brazil, Bolivia, Canada, India, Formosa, and Thailand. During "Christian Education Week" (Oct. 18-25), more than ¥ 2 million (\$ 5,000) was collected to build a new dormitory, a "House from Japan," for Albert Schweitzer's work in Africa. A Christian doctor and nurse are now studying Hindi preparatory to going to Nepal as medical missionaries.

On the home front—in addition to the Church's continuing programs of service in the fields of evangelism, social work, and teaching—Christian laymen and women are demonstrating their responsibility for society in many ways. During the November elections 21 out of 25 Christian candidates were elected to the Diet. In the same month the Japan Christian Social Workers' Association was organized. In order to improve the effectiveness of the Church's witness to the Lordship of Christ through the lives and occupations of her lay members in so far as they receive training at the Japan Christian Academy, the United Church sent one of her pastors, Rev. Haruo Saeki, to Germany in November for a year of study of the *Evangelische Akademie* movement there. At home and abroad, as indicated by events of the last quarter, the Church is seeking and involving herself with new ways of fulfilling her mission.

So much for how the Church fits into the economic structure of the nation and what she is now doing. What, in view of the image of Japan seen through the census and the white paper, is her role likely to be?

In one sense, of course, her role in the future will be what it has been in the past: to confess before men the gracious Lordship of Christ, to love and serve others for His sake, and to invite men and women to become His disciples.

In another sense, however, this role has to take form in concrete situations. Some outlines of the situations in which the Church will soon find herself have already begun to emerge. The Church must expect, for example, that within a generation the change in the nation's age structure—specifically the increase in the proportion of the aged—will reflect itself in her membership. The special problems of a ministry to the aged—problems concerning failing health, sense of uselessness, fear of death—will no doubt form an increasingly important context within which the Church will carry on her mission.

For the churches in the major cities, the radical redistribution of population during the past five years suggests an increased emphasis on a ministry to those who are moving to these centers, the young men. Many of these youths, suddenly freed of the built-in restraints at work where one is known, are knocked off balance by the faceless anonymity of a great urban center like Tokyo. The Japanese proverb immediately springs to mind, "*Tabi no haji o kakizute*—a man away from home need feel no shame." If one does not

fall prey to crime or profligacy, he is often overwhelmed by a great wave of meaninglessness. He feels rootless and sees no purpose in life. For people such as these young men, the Church has a message of life in Christ, of love and loyalty to Him who restores to life its ultimate meaning and true freedom.

For the churches in the cities and towns of declining population, there is likely to be an increased emphasis on a ministry to those who feel tied down, bound to a life that has nothing to offer. This is the problem of meaninglessness in another dimension. To such as these the Church must likewise seek to communicate—and “incarnate”—the Gospel.

Moreover, precisely because her membership is drawn largely from intellectuals and professional people, people of standing whose opinions are respected (to say nothing of students, the leaders of tomorrow's Japan), the Church has a special responsibility to encourage her members to participate actively in solving such physical and human problems as those mentioned above. The Church's concern for human welfare need not be limited to “picking up the pieces”. It is still true that “an ounce of prevention is worth a pound of cure”. This is not to say that the Church should tell her members how to vote, what legislation to support, etc. It does mean, however, that the Church should provide opportunities for bull sessions and round-table discussions, so that her members may understand what is involved in such issues and may receive support and encouragement for responsible social action of their own choosing. If the Church does not, in faithfulness to her Lord, demonstrate her concern for men through involvement with the World, there will be little incentive for men to concern themselves with Him who is Lord of the Church and of the World.

These are a few of the special forms of the Church's mission which, from the vantage point of this observer, bid fair to become increasingly visible in the Japan we glimpse even now “through the looking-glass”.

A REQUEST

The necrology reports made to the 1957 and 1958 conferences of the Fellowship of Christian Missionaries in Japan have not been published in the Japan Christian Year Book. It is very desirable that these reports be preserved in permanent form.

The editor of the Year Book says that they will gladly publish such reports. It will be greatly appreciated if anyone will supply either, or both, of these missing reports. Please think and search.

All previous reports have been published, and those for 1959 and 1960 conferences are in hand and will appear in the 1961 Year Book.

Also, in order to make a complete report to the 1961 conference, will you please report the death of any Protestant missionary who has ever served in Japan which may have occurred since the 1960 conference, or before, if not already reported, together with the usual obituary data.

Please help in this common cause.

A. J. Stirewalt,
3, 2-chome, Nakajima Dori, Fukiai Ku, Kobe.

Books on Religion

Books on Japan

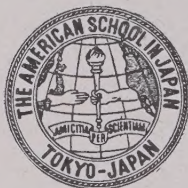
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